THE

Types Unvailed,

OR,

The Gospel pick't out of the Legal Ceremonies; whereby we may compare the Substance with the Shadow.

Written

For the Information of the Ignorant, for their help in reading of the OLD TESTAMENT.

By *Tho. Worden*, Minister.

Christ is the end of the Law to every one which believeth. Rom. 10 4.
I came not to destroy the Law, but to fulfil it, Mat. 5. 17.
The Law is good if a man use it lawfully, 1 Tim. 1. 8.
Wherefore the Law was our Schoolmaster to bring us unto Christ, Gal. 3. 24.

London, Printed in the Year, 1664.

To his most endeared Friend Mrs. *Mary Atkins* Widdow, Greeting.

My Christian Friend:

BEing bound by many Obligations and Ties of love and service to serve you as a Christian in what I am able, I knew not wherein I could better express it (wherein I might indeed be serviceable to you) then in presenting you with this Piece; the Lines of which have been in part the fruit of my Prison Meditations: Wherein, as in a Glass, you may see, to your great admiration, the wonderful glory of Christ which lay hid under the ashes of those Jewish Types; the which when duly read and inquired into, shew you the blessed statue or representation of Christs Church, together with the hidden work of Christ intrinsecally wrought by him in the minds of his dear Children upon their Conversion, the thoughts of which hath made me deeply to bewail the loss that some weak Christians have sustained, who out of ignorance and blind conceitedness of mind, slight the reading of the Books of Moses; *because (as they say) it is the Law, who judge that the Law in no sense hath any thing to do with them, or they with it; and as S.* Paul *said to* Timothy, 1 Tim. 1. 7. *They (in speaking of the Law) understand not what they say, neither indeed what they affirm. I do not say the Ceremonial Law is any way binding to us, I am so little either a Jew or Papist, but I say it is instructive to us, having the Gospel to compare therewith, so saith S.* Paul, Gal. 3. 24. *And the more we read it and peruse it, the more we see into the Gospel by it, and the more is our comfort raised thereby in the substance, which is Christ. I do confess I am the meanest of Christ his Servants to attempt such a work as this is; but when I consider that he that had but his one talent, was accursed for the Non-improvement of that, and that out of weakness God brings the greatest*

strength sometimes, and that out of the mouths of Babes and Sucklings, he sometimes brings out matter of praise to Jesus Christ. Upon these considerations I was encouraged to send forth these Lines unto you, hoping that God will make them both acceptable and profitable to you, and it may be to other souls likewise; I know men of greater parts and gifts have commented on these things already, whose Volumes are answerable to their gifts and parts very large, which every ordinary capacity could not fathom, neither could every ordinary purse procure: Therefore did I take the boldness, for the profit of such, to appear in Print in this Piece. You must not expect it altogether free of Correction, I hope both you and any else that shall meet with it will overlook common Infirmity, and make favourable construction of my honest Intention; for the Lord knows my heart, that if I had affected popularity more then singleness of heart to God and his people, I should not have dared to put Pen to Paper in this work: Therefore for an Apology for those errours and common infirmities, that you or any other may meet with in this Tract, I must tell you that I was onely left to my Bible, and my Meditations which I had in Prison with me, being denied the use of any other helps in this business, as to that outward means, which other men are attended with, you your selves do partly know that my Library of Books which I did use to consult with lay for the most part in my Pocket, the which I diligently searched in Prison, which made my Task more then ordinary; but I hope I was not left to my own wisdom alone in my labours in the Production of this Book, And I likewise hope God will not leave you or any else that shall read this Piece, to your bare reason in the reading of it, but will accompany it with his holy Spirit: That you may understand it to your great profit and comfort, is the desire of him who subscribes himself yours and the Churches faithful Servant while I live in the body,

THO: WORDEN.

The Law was our Schoolmaster to bring us to Christ, Gal. 3. 24.

THat which I shall do in this Piece is to give you my Conceptions of the *Mysterie of Grace* which lieth hid under the Levitical *Types* and *Shadows* of the Law: I shall first set down the Types as I find them in order set down in the Books of *Moses*, directing you to the places of Scripture where to find each place, for your better satisfaction.

TYPE I.

I Shall begin with the *Paschal Lamb*, which is spoken of in *Exod.* 12. 2. which was a great Type both to them and all generations since, down all along to the coming of Christ, which was called a Passover, because it did preserve the *Israelites* from those several Plagues which passed through the land of *Egypt*; the manner of it was thus, That because *Pharaoh* would not let the *Israelites* go to serve the Lord, after he had nine Plagues poured out upon him and his people, the Lord sent him the Tenth Plague; which was, *That a destroying Angel should pass through the land of Egypt in one night, and should kill all the first born, or eldest, both of their children, and cattel, which were in every house in Egypt*: Now that the Israelites which were amongst them might not be touched with this Judgment, the Lord ordered them that every Family should kill a Lamb the night before, and strike the Door-posts of their houses with the blood of the Lamb, which was to be a signe to the Angel, that he was not to kill any one in that house; but that he must pass

over that house to the next, where the blood of the Lamb was not sprinkled on the doors; This you may read in *Exod.* 12. 2. and in verse 22, 23. Besides, there was another Type in the Passover of the Lamb; for they were to *Eat* it; and the manner of it was thus: First, The Lamb was to be without blemish; and as to the manner of eating it, they were to Roast it with fire. 2. They were to eat all the Lamb at once, they were not to leave any of it remaining until the morrow, Head and Legs, with all the Appurtenances, were to be eaten, *Exod.* 12. 8, 9, 10. 3. The Sauce with which they were to eat the Lamb with, was *Bitter Herbs*: And the Bread with which they were to eat it, was to be *unleavened Bread*, Vers. 8. with *Numb.* 9 11. 4. They were to eat it with their *Loins girded.* 5. With their *Shoos on their feet.* 6. With their *Staff in their hands.* 7. *In haste*, for it was the Lords Passover, *Exod.* 12. 11. And lastly, This was to be done by *every particular Family*; every family was to chuse a Lamb for its self, unless the family were too few in number, if it were, then the next family were to join with them, and so they were to eat it together, *Exod.* 12. 4.

TYPE II.

The second Type was *The children of Israel their passing thorow the Red Sea, just at their coming out of Egypt*, Exod. 1. 4.

IN which are these things to be considered:

First, The peoples great Distress, *vers.* 10 31.

Secondly, The cause of their Distress, which was *Pharaoh's* great Army Marching behind them very dreadfully, with full purpose to destroy them, *vers.* 10.

Thirdly, We may take notice of their Leaders, and those were *Moses* and the *Angel*; which Angel, without doubt, was Christ, *Exod.* 14. 19. 21. For as *Moses* conducted the people, so the Angel did conduct *Moses*.

Fourthly, *Moses* stretched out his hand and the Waters were divided, *Exod.* 14. 21.

Fifthly, The People go thorow the Waters, and by going through are delivered, *Verse* 22. *Sixthly*,

Sixthly, The same Waters, which were Waters of Salvation to the *Israelites*, were Waters of Destruction to the *Egyptians*, Verse 27. 28. of the same Chapter.

TYPE III.

Another Typical State was their being led into the Wilderness.

IN which are these things to be considered.

First, Their cross motion up and down in the Wilderness; sometimes this way, sometimes that way; sometimes towards the good Land, sometimes quite contrary, and back again, as you may Read at large in *Numb.* 33.

Secondly, The Food they lived upon, while in that condition, was *Manna* from Heaven, *Exod.* 16. 4. with *vers.* 14, 15.

Thirdly, The Water they lived by, and drank of, was Water out of the Rock, which came out by *Moses* his striking of it, *Exod.* 17. 5, 6, 7.

Fourthly, We may not omit this passage; As soon as the *Israelites* were delivered from the *Egyptians* by the Red Sea, and brought into the Wilderness, the first Waters they drank of, were Waters of Bitterness, or Bitter Waters, which such called *Marah*, Exod. 16. 22, 23. But this was done by the appointment of God; For the sweetning of those Waters again to the people, *Moses* was to take a Tree which God shewed him; Mark, that not every Tree would do it, but that only which was of Gods directing or chusing; and *Moses* was to cast the Tree into the Waters, which done, the Waters that were bitter before, became sweet, and the people could drink of them, *Exod.* 16. 25.

Next we are to consider the Nature of the Wilderness; It was a place of Rocks and Mountains, Hills and Vallies, *Deut.* 8. 5. A place that afforded few Springs, or Pools of Water; a place that no Corn grew in; a place of Doubts and Fears; Sometimes assaulted with Enemies, as *Og* King of *Bashan*, the *Moabites* and *Midianites*; then *Balaam* comes up with his bitter Curses against them, *Numb.* 22, 5, 6.

This place might likewise be called a place of Wonders, because of the great Miracles which God did for them, in delivering them out of all their Temptations; and in preserving them all along to their *Canaan*, *Psal.* 88. Likewise you may see the Discouragements that they met with in their way to *Canaan*, by the false Spies, *Numb.* 13. 28, 29, 30, 31. Likewise you may see the Bunch of Grapes brought from the good Land, *Numb.* 13. 23. and yet notwithstanding they could not believe for their comfort.

There was likewise in the Wilderness-condition, other Types held out to them, both for their and our Instruction; As the Cloud, which always led them up and down, See *Exod.* 40. 34, 36, 37, 38. compared with *Numb.* 9, 16, 17.

TYPE IV.

The Brazen Serpent which was set up upon a Pole in the Wilderness, Numb. 21. 6, 7, 8, 9.

THe occasion of that Type was this, Because of those hot, stinging, fiery Serpents which the Wilderness did produce, which had destroyed many of the People; God in mercy to the Jews caused this thing to be made, called a *Brazen Serpent*; and it was to be set upon a Pole, for this purpose, *viz.* That at what time any of the People should be stung by these stinging, venemous Beasts, that if they should but look up to the Brazen Serpent set upon the Pole for that purpose, they should be presently Cured, although it might be that the wounded party might be at such a distance from the Pole, as that they might not be able to reach it with a bodily eye, yet if in obedience to the Ordinance they did look unto that Point, where they conceived the Brazen Serpent stood upon the top of the Pole, so doing would procure them immediate health, *Numb.* 21, 6, 7, 8, 9.

TYPE

TYPE V.

There was likewise another Type given out to them in the Wilderness which was called a Tabernacle, the fashion, form, and manner of it you may see at large set forth to you in Exodus 36. 37, 38. Chap.

BUt for the better observation of it, I shall cast the many particulars of it into a briefer compass then it is handed out to you in those aboveſaid Chapters, without doubt it was a most glorious piece of work to behold, the like could not be produced in all the Earth, for glory and excellency, as appears by the materials of it: Read *Exod.* 35. 21, 22, 23. as also. if we consider how wonderfully and beyond measure those were fitted by God, for the framing of it, who were designed for the work, read *Exod.* 35. 25. with 30, 31, 32, 33, 34, 35, 36, 37, Verses.

Now the Tabernacle it self consisted of these particulars. First the Tabernacle it self, which was the case or Tent which comprehended all the other things in it prepared for the Worship and Service of the Lord, *Exod.* 36: 13. ver. which was made of several Curtains of fine twined Linen, of blue Purple and Scarlet, with Cherubims of cunning work, *Exod.* 36. 8. ver. and these were made with loops of one side, and tacles of Gold on the other side; and so fastned together all round the sides and ends of it, *Exod.* 36. 13. In the which there was a glorious thing made and set which was called the Ark, which was overlaid with pure Gold, having a Crown of Gold round about it, *Exod.* 37. 1, 2. Ver. Likewise in the Tabernacle there was the Mercy-seat placed, which had two Cherubims placed at the two ends of it, *Exod.* 37. 6, 7. whose faces looked still toward the Mercy-seat, ver. 9. Now in the Ark did *Moses* put the Tables wherein the Law was written, *Exod.* 40. 20. And then did he put the Ark with the Tables of the Law in it under the Mercy-seat, and covered it over with a veil, v. 20. There was likewise in this Tabernacle placed a Table overlaid with pure Gold, *Exo.* 37. 10, 11. which was placed at on side of the Tabernacle, *Exod.* 40, 22.

And

And there was likewiſe made a Candleſtick of pure Gold, *Exod.* 27.17. which was made of this faſhion, it parted from a foot or two high into ſix Branches, three going one way and three another way. There were three bowls made like unto three Almonds, with a knop and a flower to every Branch, but in the ſtem of the Condleſtick below the parting was four bowls with their knops and their flowers, *Exod.* 37. 18, 19, 20. Verſes, the uſe of the Table was to hold the Shew-bread, and the Candleſtick was put over againſt the Table in the Tabernacle, *Exod.*40.22,23,24. There were ſeven Lamps made alſo of pure Gold, *Exod.*37.23.

The Snuffers of theſe Lamps were of pure Gold, theſe Lamps were to be lighted and always kept burning before the Lord, *Exod.*40.25. and they were to be ſet when burning againſt the Candleſtick, *Numb.*8.2,3.

Then there were two Altars to be made, which did likewiſe ſtand in the Tabernacle, the one to offer Incenſe upon, which was alwayes to burn before the Lord, and this Altar was overlaid with pure Gold, *Exod.* 37. 25, 26. with *Exod.* 40. 26, 27. Verſes, the other Altar was overlaid with Braſs, unto which was added, Pots, Shovels, Baſons, Fleſh-hooks, Fire-pans; this Altar was four ſquare, and at every corner there was placed a Horn, *Exod.*27 1,2 3. Verſes. The uſe of which Altar was to offer the ſlain Sacrifices and burnt-offerings upon it, *Exodus* 40 29.

There was likewiſe made a great Veſſel of Braſs, and it was called the Brazen Laver, in which the Prieſts were to Bath and waſh themſelves at all times, when they went about the Service of the Tabernacle in appearing before the Lord, *Exod.* 40. 30,31,32. Verſes. Now all theſe things were put into the Tabernacle, thorow which Tabernacle God did apper to the people, and out of which he gave the knowledge of his holy will, *Exod.*40.35. with *Lev.* 1. and 1 1. ver. Now all theſe things in the Tabernacle, together with the Tabernacle it ſelf, was to be anointed with holy Oil, *Exod* 40.9,10.

Laſtly, all this inſide glory was covered over with uncomely coverings which were made of Goats hair, *Exod.*36. 14. and of Ram-skins dyed red, *Exod.*36.19.

TYPE

TYPE VI.

The next Type I shall mention is the High Priest, which had likewise a very great signification going along with it, to those who by the eye of faith could see through it.

IN which are these things to be considered,

First, The place out of which the High Priest was to be chosen.

Second, The Qualifications by which he was to be chosen.

Third, The Consecrated garments which he was to administer in.

Fourth, The manner of his Consecration.

Fifth, The work he was to do for the people, when chosen for them.

First, the place out of which the High Priest was to be chosen, It was not out of any other place then themselves; he must be called forth from among his Brethren, *Numb.*18.6,7, 8,Verses.

Second, as to the Qualifications by which he was to be chosen, he was found to be the meekest man that would be found (through all the tribe of *Levi.*) He must be a man brimful of bowels of tenderness, mercy, and compassion.

Third, as to the Garments the Priest was to administer in before the Lord, they did consist of those particulars.

First, the long Holy Robe which did reach down from the neck to the feet of the Priest, which was made very glorious, as appears by that rich matter with which it was made, *Exod.* 39.1,2,3,4,5,6. Verses, which was of Scarlet, of Purple, of Gold, of fine twined Linen, likewise there was a Breast-plate made for the garment four square of a plate of Gold, a span in breadth and length every way, *Exod.*39.9.

Now in this Breast-plate of Gold there was engraven the names of the twelve Tribes of *Israel* in Letters set in rows with precious Stones, *Exod.*39.10 11,12,13,14. Verses there was likewise set in the Breast-plate the *Urim* and *Thummim*, *Exod.*

Exod. 28.30. Now this plate by chains of Gold was tied about the glorious Robe, that so the plate with the names in it might set strength upon the High Priests heart, *Exod.* 39. 19, 20. ver. with *Exod.* 28.29, 30. at the Hem of this glorious holy Robe was tied several Bells and Pomgranates, a Bell and a Pomgranate, a Bell and a Pomgranate round about the hem of the Robe, *Exod.* 39.25,26, with *Exod.* 28 35.

There was also a glorious girdle made, wrought with Purple, blue Scarlet, fine twined Linnen, and Gold, and this the Priest was to wear about his loins, *Exod.* 39.5 *Exod.* 29.5.

Then there was a glorious Miter made, which was to be put upon the Priests head when the holy garments were to be put on, *Exod.* 39 28. ver. & *Exod* 29.6 ver.

Also there was a plate of pure Gold to be made, in which was to be engraven these Letters (or words) *Holiness to the Lord*, *Exod.* 28,36,37. and this was to be fastned to the Miter upon the fore-head, and it was for this purpose, that the peoples services might be accepted to God, for whom the Priest did administer, that those failings the peoples duties were accompanied with, the Priest was to take them all upon himself.

Then this plate of Holinesse on the fore-head bear out the Priest before the Lord; *Exod.* 28 38. ver. there was also a glorious Crown of Gold made and it was to be put upon the Miter, *Exod.* 29.6,7. ver. The high Priest being thus attired, we next shew you his Consecration, or being by order made capable to administer before the Lord, which is as followeth.

Moses was to take a young Bullock and two Rams without blemish, and unlevened bread, and unlevened cakes tempered with Oil, and offer this with the bullocks and two rams unto God for the Priest, *Exod.* 29.1,2, with 19,20. Then was *Moses* to take a vessel of anointing Oil and pour it on the Priests head and anoint him, *Exod.* 29.7. Which ceremony shewed,

First, the right it gave the Priests.

Second, it signified his endowments fitting of him for his Office.

Third, it signified his Holiness, *Levit.* 8.33 this done then might he administer before the Lord, not else; Wherevvith this

this consecrating oyl was made, you may see *Exod.* 30. 23, 24, 25.

That which was appointed to consecrate the Priest withal, he was to eat, *Exod.* 29. 32, 33.

Lastly, the work that the high Priest was to do; in which there are these things to be considered.

First, The place where he was to administer, and that was within the veil, where none but the High Priest was to enter, *Levit.* 16. 16, 17. the people were to stand without at the doors of the Tabernacle, and having brought their offerings, the Priest in his attire was to go in, and offer it before the Lord for them, *Levit.* 1. 3, 4, 5. with *Levit.* 14. 21, 22, 23,

Secondly, the Priest was to take the blood of the sacrifice, and to sprinkle the mercy-seat therewith, *Leviticus* 16. 14, 15.

Thirdly, He was to offer up strong prayers by the burning incense Altar to God for the people, praying God to pardon their sins, and that he would accept their persons and their sacrifices, and would be their God, and would bless their souls with his heavenly blessing, sRead *Levit.* 16. 12, 13. with *Levit.* 6. 6, 7. verses.

Likewise the Priest was to cast fresh Incense into the fire that was on the Incense Altar, that so a cloud of Incense might arise to God, *Levit.* 16. 12, 13.

Fourthly, The Priest was to take notice of every uncleanness that should be found amongst them, either in person, garment, cloathes, or in their houses, *Levit.* 13. from 1. to the 16. ver. with *Levit.* 14. from 34. to 40. ver.

Fifthly, If any man had sinned either ignorantly or wilfully, the Priest (upon his coming) was to offer sacrifice for him, and it was pardoned, *Levit.* 4. 13, 14 15, 16, 17, 18. with 28, 29, 30. verses. So *Levit.* 5. 17, 18. verses.

Sixthly, By the powerful intercession of the Priest he was to interpose between the wrath of God and the people (at such times as the people by sin had provoked God)

read *Numb.* 16. 46: 47, 48. verses. There was one ordinance observed amongst the Jews, that we may not omit, though it be a little out of its place, which was this, A standing sacrifice of two lambs, which were to be offered, the one in the morning, and the other in the evening thorow out the whole year, *Exod.* 39. 38, 39.

TYPE VIII.

The Land of Canaan.

THis Type is called by *Paul* their rest, *Heb.* 3. which was the end of all their sore travels and weary journeyes, and great temptations; a Land of delight, full of fatness, abounding with all manner of ease and plenty; a Land flowing with milk and honey, *Numb.* 13. 27. where was no want of any good thing, *Deut.* 8. 7, 8, 9.

Now this *Canaan* was an inheritance given by God to the people freely, *Deut.* 19. 1.

Secondly, It was an inheritance divided proportionably to each of them by Lot, *Numb.* 26, 54, 55, 56.

Thirdly, They were to march in an armed posture to this Land, and they were to fight for it; yet not without their leader *Joshua*, *Numb.* 35. 11, 12, 13, 14. *Deut.* 7. 17, 18, 19, 20, 21, 22, 23, 24. Yet this is observable, that when they came out of the red Sea, there was not a sword amongst the people: but those waters which through the mighty power of God were made to deliver them, the same waters by Gods appointment were made to cast forth weapons to them, as *Josephus* writes, page 51. of his second Book.

TYPE

TYPE IX.

The assigned Cities of refuge, which were six in number.

THe use of which was, that if any man had committed murther by an accident, if he did immediately repair to any of these Cities, the Officer (which was appointed for Executioner (did overtake him) he was not to dye, provided he did not go out of the City until the death of the present High Priest, *Numb.* 35. 11, 12, 13, 14.

Another thing was the Covenant which God did make with them in *Exod.* 24, 8. In which are these things to be considered.

1. The Covenant it self, *Exod.* 24. 8.

2. The parties covenanting.

First, The one party was God, *Exod.* 24. 3. The party on the other side was the people, ver. 3.

Secondly, The terms propounded between both parties.

First, On Gods part to the people, ver. 3. with ver. 7. *Deut.* 7. 12, 13, 14, 15.

Secondly, The peoples accepting of the terms, ver. 3.

Thirdly, The person mediating between both the parties, ver. 1. 2, 3.

Fourthly, You have the ratification of the Covenant,

In which are these things to be considered.

1. The conditions between both parties, read v. 7.

2. The peoples accepting those conditions, v. 7.

3. The sealing of the Covenant, in which we may note two things.

First, There was the life of something slain, ver. 5.

Secondly, With the blood of it the Covenant was sigued between God and the people, ver. 6. 7, 8. *Deuteronomy* 26. 17, 18.

Next, I shall speak of the several kindes of sacrifices, and

so shall conclude the Types of the Ceremonial Law. Now those sacrifices were of two kindes or sorts, which they offered. 1. Of things sollid. 2 Of things liquid or moist; those sollid things, they were of two sorts. First, of things living. Secondly, Of things that were dead. The sacrifices of things living were either bullocks, *Lev.* 16. 11. Goats, *Lev.* 18. 15. Rams, *Lev.* 16. 3. Lambs, *Levit.* 18, 2, 3. or young Pigeons, *Lev.* 1. 14.

Now these sacrifices were all to be put to death, and their blood to be poured out upon the Altar, to make an attonement to God for the people, and they were to be sacrifices either without spot or blemish. Besides, there was a Goat offered to God which was alive: for the people called the scape-goat the manner of offering this Goat to God, you may see in *Lev.* 16. 7, 8. 9, 10. with 21. 22. verses.

A second sort of sollid sacrifices, were of things without life, as meal, or flower: now these things were to be bruised, or broken.

Now the liquid kinde of sacrifices was of oyl, wine, or water; and this was to be poured out upon the ground, *Exod.* 29. 40. The oyl was oftentimes put to the making of a certain sort of little thin cakes, which they called wafers, appointed likewise for sacrifice, sometimes of thanksgiving; sometimes it was ordered to be put to the sacrifice for a vow: *Levit.* 7. 12. 16. Those were called meat-offerings, and peace-offerings. *Levit.* 7. 9, 10, 11. and this the Priests were to eat, *Levit.* 24. 5, 6, 7, 8. besides those moist sacrifices were to be poured out upon the ground.

And thus have I finished the order of the Types; I next come to the explanation of them. I shall begin with the Paschal Lamb which the Jews did eat in *Egypt*: first I shall shew you who it did type out, and then make some spiritual use of it to your advantage,

CHAP.

CHAP I.

Concerning the Lamb which was eaten by the Jews in Egypt *the night before their departure; as also the manner how the Lamb was eaten by the Jews.*

THis Lamb typed out Jesus Christ to come, by whom alone salvation is to be had; therefore when *John the Baptist*, who was a fore-runner of Christ, came to reveal and to make him manifest to the world, he holds Christ forth to the people under the Metaphor of a Lamb; *John* 1.36. *Behold the Lamb of God*: to this agreeth the words of *Paul*, 1 *Cor.* 5.7. when he was a pressing the Corinthians to a discharge of duty, in casting forth the incestuous person from among them, which else as leaven, would leaven the whole Church (with guilt at least) he grounds his exhortation on this point, *For Christ our Passeover is sacrifised for us*: where you see he gives Christ the very name that was given to the Paschal Lamb. So *Peter* in his Epistle, when he is a treating about the price of mans redemption, 1 *Pet.* 1.18. 19. *verses*, saith *Peter* in the 18. verse, *We were not redeemed with silver and gold from our vain conversations, received by traditions from our fathers, but by the pretious blood of Christ, as a lamb slain without spot or blemish*, verse 19. for so it was required of the Jews in offering of the paschal Lamb, that it should be a Lamb without blemish, *Exod.* 12.5. So read *Revel.* 6. This title of Lamb is given unto Jesus Christ, *Rev.* 6.15. 16, 17. *The rich men and the great men, and the chief Captains, cryed to the hills fall on us, and cover us from the pre-*

ſence of the Lamb for the great day of his wrath is come.

What is the reaſon think you here, that Jeſus Chriſt ſhould be ſo much dreaded by the great men as well as the poor men at his next coming; for theſe words have relation to his next coming. I will not here undertake to determine whether this appearing here of Chriſt be at or before the general Judgement day: as to that I ſhall refer you to abler judgements, who have commented on the thing: but without doubt the reaſon why our Lord is by *John* in that place ſet forth ſo dreadful to men under the metaphor of a Lamb, is becauſe the Lamb was a type of his Prieſtly Office; which includeth the greateſt of grace and offers of love to mankinde that can be.

Now for the men of the earth, be they rich or poor, yet if they ſhall live or dye, abuſing of, and trampling upon this freely proffered grace, and richly offered love: this turns this grace and rich love, and mercy into the dreadfulleſt of judgements againſt men, Read *Matth.* 11, 21, 22, 23, 24. with chap. 12. 42. and 2 *Theſ.* 1. 8, 9.

Thus you ſee that the Lamb in *Exod.* 12. was a type of Chriſt.

CHAP.

CHAP. 2.

I now come to ſhew you how the action of the Jews in eating the Lamb, together with the place, time, and manner of eating the Lamb, doth agree to the work of God upon the ſouls of his people, while on this ſide Heaven; together with his various dealings with their conditions in this life, which as in a glaſs, thoſe that are ſpiritual may ſee it anſwer face to face.

FIrſt, the place that the people were in when God provided this Lamb for them; It was Egypt, a Land of darkneſs, abounding with all manner of idolatry and prophaneneſs, a Land which knew not God, *Exod.* 5. 2. a land of bondage, of heavy burdens, of cruel task-maſters, that required brick to be made without ſtraw, *Exod.* 5. 6. 7, 8, 9, 10, 11, 12. the officers of which place would often beat the people of the Jews, ver. 14. beſides ſo cruel were the Task-maſters to the poor Iſraelites, that they would not hear the peoples cryes, *Exod.* 5. 16, 17.

To this agreeth, as in the ante-type, the eſtate or condition that the creature is in before he comes to Jeſus Chriſt, which eſtate or condition we call natural or carnal, which ſimbo-

ſimbolizeth very well with the land of *Egypt*, in which the children of *Iſrael* were when they did eat the Lamb.

For firſt of all, *Egypt* was a place of darkneſs, ſo is the natural condition of mankinde; it is full of darkneſs and ignorance; it is wholly deprived of the ſaving knowledge of God and Chriſt. A man by nature knows little of that bleſſed life, light, power, which the true knowledge of God teacheth a ſoul; he knoweth not what it is to have Chriſt dwelling in him (by his ſpirit) nor what it is for a man to live in Chriſt by believing; much leſs doth he know that great and bleſſed myſtery which *Paul* ſpeaketh of, 2 *Cor.* 3. 18. *But we all with open face, beholding as in a glaſs the glory of the Lord, are changed into the ſame image, from glory to glory, by the Spirit of the Lord.*

Alas, to tell a carnal man of living by believing, what a myſtery is this to him, of worſhipping God in the Spirit, of praying in the Spirit, of making the Blood, and Fleſh, and Spirit, and promiſes of Chriſt, his daily food; of eating the hidden Manna, of having the white ſtone, with a new name written in it, that none can read but he that hath it, *Rev.* 2. 17.

Alas, what a paradox is this to a carnal man; to tell ſuch a man of Chriſt within him, and of a ſpiritual Kingdom within him, and a light within him: and ſo from hence to bid him turn to it, and live obedient thereunto, and to hearken to the teachings of it for ſalvation.

Alas, one had as good ſtand over the grave of a dead man and bid him ariſe, or one had as good ſpeak to a blinde man and bid him ſee: therefore I think that ſuch a doctrine preached by many in our dayes, is an empty doctrine to help blinde men to ſee, or dead men to a ſtate of ſpiritual life: therefore ſaith *Paul*, 1 *Cor.* 2. 14. *The carnal man receiveth not the things of the Spirit of God, for they are fooliſhneſs unto him (neither can he know them) becauſe they are ſpiritually diſcerned*: alſo *Paul* tells you, ſpeaking of a carnal man, *that his underſtanding is darkened, and alienated from the life*

life of God, through the ignorance which is in them, through the blindeneſs of their heart, *Epheſ.* 4. 18. therefore when the Scripture ſpeaks of the bringing home of a ſoul to God, it calls it a deliverance from the power of darkneſs, *Col.* 1.13. a ſtate that affords no light, no knowledge of God in Chriſt, it giveth us no acquaintance with God, as a reconciled God in Chriſt to a poor ſoul; therefore it may well be compared to *Egypt* for the darkneſs of it: that is the firſt particular.

Secondly, *Egypt* abounded with all manner of prophaneneſs and falſe worſhip: for they knew not God; *Exod.* 5. 2. how well doth this agree with the ſtate, or the natural condition of fallen mankinde, O what kennel ſo vile, ſo no ſome, what jakes ſo foul, what Goal ſo loathſome, what hell ſo black, as the hearts and lives of wicked men: therefore when our Saviour gives a deſcription of the inward parts of ſuch men (ſaith) *That out of their hearts proceedeth evil thoughts, murders, adulteries, fornications, theſts, falſe witneſs, and blaſphemies*, Mat. 15. 19. and to this agreeth the 14. *Pſalm* ver. 2. 3, which ſaith, *The fool hath ſaid in his heart there is no God: they are corrupt, they have done abominable works, there is none that doth good, no not one: the Lord looked down from heaven upon the children of men, to ſee if there were any that did underſtand, and ſeek God: they are all gone aſide, they are altogether become filthy; there is none that doth good, no not one*: ſo ſaith *John*, 1 *John* 5. 19. *The whole world lieth in wickedneſs.* My brethren, where can you go, into what Land, Countrey, County, City, Town, or Family, but you may bluſh to ſee the common prophaneneſs of it, to your great grief: what ſwearing, lying, couzening, theeving, brawling, fighting, and revelling is there abounding amongſt men: how do the moſt men tumble and wallow in the filth of uncleanneſs: how are ſome buried up head and ears in their pride; how do others glory in their oppreſſion. O how are others drowned in their malice; how like ſwines do others reel up and down in their drunkenneſs; what treachery, and de-

ceit and falſhood dwells there in the mindes of men, one againſt another, as the Prophet ſpeaks, *Micah* 7. 4, 5, 6. *The beſt of them is as a briar, and the moſt upright of them ſharper then a thorn-hedge. Truſt ye not in a friend, put ye no confidence in a guide, keep the doors of thy mouth from her that lieth in thy boſom; for the ſon diſhonoureth the father, the daughter riſeth up againſt the mother in law; a mans enemies are the men of his own houſe.* To this agreeth the words of *Paul* to the *Epheſians*, chap. 2. 2, 3, *Where in times paſt you walked according to the courſe of this world, according to the prince of the power of the air, the ſpirit that now worketh in the children of diſobedience: among whom ye had your converſation in times paſt in the luſts of the fleſh fulfilling the deſire of the minde, and of the fleſh, and were by nature the children of wrath even as others.*

Therefore it is that *David* when he was forced to flie into *Gath* among the Philiſtines, becauſe of the prophaneneſs of the people cryed out, *Woe is me that I dwell in Meſech, and am conſtrained to live in the tents of ungodlineſs.*

Secondly, As this agreeth with *Egypt* for prophaneneſs, ſo for falſe worſhip: It is natural for men in a carnal condition to worſhip God in a wrong manner; as a good man ſaid once, every man is born with a little Pope in his belly. To ſet up a falſe worſhip is the firſt thing a carnal man puts himſelf forth in.

This is the reaſon that the greateſt part of the world lieth drowned in falſe worſhip, and ante-chriſtianiſme, it is becauſe they are carnal and blinde, and ſo want the light of God, his holy Spirit to guide them into the truth. Where will you expect to finde fiſh but in the water: where would you ſee birds but in the air; where would you expect to finde four footed beaſts, but upon the earth: ſo where would you finde poor, blinde, carnal men and women worſhipping, but in their falſe forms, pictures, images, and rejected ceremonies: you may ſee how ſtiff the Phariſees ſtuck unto theſe things, *Matth.* 15. 1, 2. but you may ſee our Saviours anſwer, Ver. 3. with 8, 9. You know *Paul* the Apoſtle

Apoſtle telleth the Saints in his day, that they had been worſhippers of ſtocks and ſtones, dumb idols: to this agreeth our Saviours words, *John* 4 22. ſpeaking to the poor carnal woman of *Samaria*, *You worſhip you know not what.* This is is moſt certain, that the world for want of ſight erre in every thing.

So that you ſee how well the natural eſtate of mankinde doth agree with the Land of *Egypt* for falſe worſhip, or for worſhipping God in a falſe manner.

Again, *Egypt* was a place of hard bondage, and cruel burthens, a place that required brick to be made without ſtraw, *Exod.* 5. 6, 7, 8, 9, 10, 11, 12. beſides the officers of the place would often beat the people if they failed of ought of their work, ver. 14. they would alſo refuſe to hear the peoples cryes, ver. 16, 17.

This anſwers unto the covenant of works, which every carnal man and woman in the world is bound unto by nature, and lives under. This covenant, even to fulfil it in the exacteſt meaſure thereof. This covenant was made with us in the ſtate of innocency, which requires perfect obedience in thought, word, and deed, and not onely perfect obedience, but conſtant, continual obedience to the laſt breath, *Deut.* 6. 5. with *Gal.* 3. 10.

So that if a man fails but in one point of the Law of Works, he is guilty of the breach of the whole, *Iames* 2. 10. Now this Covenant of works doth not onely reach the outward actions of the body (as ſome think) but the inward motions, intentions, and purpoſes of the minde; for ſo our Saviour expounds this Covenant, *Mat.* 5. 20, 21, 22, with 27, 28. verſes. Now as the caſe ſtands with the creature with reſpect to his fall, this covenant of works may well be compared unto *Pharaohs* task-maſters, and thoſe that yet live under it, to the Jews in *Egypt*, who were under the power of thoſe Task-maſters, *Exodus* 5. 10, 11, 12, 13. 14, 15, 16, 17. verſes.

For firſt of all they required of the Jews, brick to be

made without ſtraw, ver. 10, 11. ſo doth the Law require full and perfect obedience of the ſoul, both in body and ſpirit as ever it did. Saith the Law, Bring me forth the full tale of obedience, according to my commands: let not ought of the works be deminiſhed which ye ſhould do in ſoul and body; I will not abate one jot of it, bring forth the full tale of your duties, let not one be neglected, if there be you ſhall dye the death; and perform them in ſuch a manner, as I have required, or expect death without mercy: what you do, ſee it be perfectly holy, without the leaſt ſtain of ſin in it, in thy prayings, in thy faſtings, in thy mournings, in thy hearings, in thy almes, in thy works of mercy, in all that thou doeſt; ſee that there be not the leaſt vain thought in it, nor the leaſt ſtain of hypocriſie in it; if there be, thou ſhalt be damned to eternity: Likewiſe ſee that it be conſtantly ſo with thee from thy birth to thy death. If in all thy life thou ſhalt but miſcarry in a word or thought, I will pour out all my plagues and curſes upon thee, *Matth.* 12. 36. with *Gal.* 2. 10. I will not regard any thing that thou haſt done in my ſervice before, (though thou haſt ſerved me to the laſt hour of thy life, with all thy ſtrength, and with all thy power;) yet if at laſt thou ſhalt offend in one word or deed thou ſhalt dye the death, a death eternal, of ſoul as well as body, *Ezek.* 18. 24. *Deut* 27. *ver.* 26.

Now when the ſoul comes to be awakened to the voice of the Law, how is it overwhelmed with amazement and horrour: like the Jews under their task-maſters, how bitterly doth the ſoul bewail his condition, crying out with *Paul*, *Rom.* 7. 24. *O wretched man that I am, who ſhall deliver me from ſo cruel a bondage as this:* (Thus the ſoul falling down flat on the ground, cryeth out of his condition, becauſe of the hard uſage it hath from the Law, that it ſhould require the full tale of brick, and yet deny ſtraw. O ſaith the ſoul, I want ſtrength to perform the leaſt ſervice or duty. O Law, ſaith the ſoul, what no mercy, no pity, conſider my weakneſs, how

how unable I am in my ſelf to perform the leaſt duty as I ought. (O Law I pray thee accept of what I can do) no, ſaith the Law, I take no notice of what thou art not able to do, but what thou art bound to do, *Luke* 17. 10. I require no more then is my due; if you cannot give it me, look you unto that, for my part I will have my full tale of perfect and conſtant obedience here in this life; or you ſhall give me ſatisfaction in hell to all eternity. Do not tell me you want ſtrength or ability to perform, go get you that where you can, look you out the ſtraw your ſelves, I ſhall give you none; but let not me miſſe of my tale of brick, *Gal.* 2, 10. with *Ezek.* 18. 24.

Thus you ſee how parallel the language of the old covenant runs with the voice of the Egyptian task-maſters, to the Iſraelites under them. Beſides in *Exod.* 14. we finde that *Pharaohs* task-maſters did beat and abuſe the Iſraelites very much in their work.

This very well ſuits with the old covenaut of works: O what laſhes and blows does it give thoſe that live under it. Firſt, In the conſcience within: O what thunder claps have ſome men had within them (from the Law,) O how hath it made ſome men to roar, and to cry out at midnight upon their beds, for their breach of it, How dreadfully did it laſh the conſcience of *Cain*, and how did it dog *Judas*, until it dogged his neck into a halter: therefore doth the Scripture pitty thoſe that are under it, crying out, a *wounded conſcience who can bear*: thoſe that have been under the laſh of the Law in the conſcience can ſay, never was poor man in *Turkey* in the like miſery (they would have exchanged conditions with the vereſt ſlave in all the world) night and day terrified with dreadful ſounds of the wrath of God, and the judgement day to come, ſhewing the ſoul his portion in everlaſting burnings, where he ſhall ſeek for death, but death ſhall be far from him. Although the ſoul runneth to his duties, and doth what he can to pacifie the Law; but alas, all to no purpoſe; for the Law quarrels with

with him about every duty; ſo that here is the Dilemma the Law hath all his in, they ſhall ſuffer one way or other, if they do not live holy and ſtrict in their lives, then he comes upon them with his curſes and plagues: If they do live holy and as unblameable as they can,) et the Law curſeth them that way, becauſe it is an obedience full of ſpots and defilements, *Luke* 17. 10.

Secondly, The Law laſheth men externally, as well as internally (in the conſcience.) O what plagues and puniſhments upon body, eſtate, and relations hath it brought home on ſome men for their diſobeying of it: You may ſee a whole file of curſes, plagues, puniſhments, judgments, and afflictious hang up upon the bar of the Law againſt its offenders, *Deut.* 28. from ver. 15. to 38.

Laſtly, The officers of *Egypt* would not hear the bitter cryes of the poor Jews under their burthens, ver. 16, 17. how well doth this agree with the old covenant of works, what little mercy doth that ſhew any that are under it, how little is it affected with their cries and tears: could men cry to it for mercy as loud as ever heaven thundered, it would be to no purpoſe, could men weep ſo much blood out of their eyes as there is water in the Sea, the Law would not take any notice of it, *Ezek.* 18. 24. This *Eſau* tried *Heb.* 12. 16, 17. *For after he had ſold his birth-right he found no repentance, although he ſought it carefully with tears.*

Alas friends, the *Law* knows no repentance; repentance is a fruit of the new covenant of grace, (not of the old.) Thus you ſee both how the Land of *Egypt*, with its task-maſters, together with their carriages towards the Iſraelites doth agree, as the type with the ſtate of nature, in which carnel men are in; together with the old covenant, and his carriage toward thoſe that live under him.

CHAP.

CHAP. 3.

I next come to ſpeak of the eating of the Lamb, together with the circumſtances belonging thereunto, which agreeth very well with the Ante-type, as we ſhall ſhew you in the next place.

IN which there are theſe three things to be conſidered.
Firſt, The occaſion of the Lamb.
Secondly, The manner of eating it.
Thirdly, The benefits the people had by eating the Lamb.

Firſt, The occaſion of the Lamb, which was to ſave the people from that generall judgement which was to paſſe over the whole Land of *Egypt*.

This ſhews the exceeding love and mercy of God to the whole world, who by *Adams* Garden, tranſgreſſion, and their own actual ſins, all are lyable to the deſtroying Angel of Gods Juſtice, which will certainly paſs over the whole earth with a flaming ſword of Gods vengeance, to execute it on offenders, Rom. 1. 18. *For the wrath of God is revealed againſt all ungodlineſs, and unrighteouſneſs of men who with-hold the truth in unrighteouſneſs.* Heb. 10. 36. *For if we ſin wilfully after we have received the knowledge of the truth, there remains no more ſacrifice for ſin, but a certain fearful looking for of judgement, and fiery indignation, which ſhall devour the adverſary*: ſo *Jude* 14. 15. *The Lord cometh with ten thouſand of his Saints, to execute judgement upon all, and to convince all that are ungodly amongſt them of all their ungodly deeds, which they have ungodly committed, and of all their hard ſpeeches which ungodly ſinners have*

have ſpoken againſt him. 2 Theſ. 1. 7. 8. *The Lord Jeſus ſhall be revealed from heaven with his mighty Angels, in flames of fire, rendring vengeance on thoſe that know not God, and that obey not the Goſpel of our Lord Jeſus Chriſt.*

Thus you ſee the whole world lyeth open to the deſtroying Angel of the juſtice of God, which will pour it ſelf forth to the ſcorching of the earthly minded with the moſt dreadfulleſt of fires, 2 *Pet.* 3. 10.

Now that men might eſcape this dreadful ſtorm which the heavens look black with, over the heads of ſinners, God in mercy hath provided poor ſinners (which are in their Egyptian ſtate of ſin and uncleanneſs) I ſay he in mercy hath provided them a Lamb to eat, which Lamb is his Son Jeſus Chriſt; upon eating of which they really eſcape the hands of the Juſtice of God, *John* 3. 16. *God ſo loved the world that he gave his onely begoteen Son, that whoſoever believeth in him ſhould have everlaſting life, and not periſh:* which Sonne of God is elſe-where called the Lamb of God, *John* 1. 36. the which, whoſoever takes and receiveth (and eateth in as their food by believing, ſhall live by him) and ſo be free from the deſtroying Angel, *John* 6. 54.

Secondly, As to the manner of eating the Lamb, we may note theſe things; but firſt it was a Lamb without blemiſh: this Lamb relates (as you have heard) to Chriſt, which ſhews the ſpotleſneſs of his nature, which was innocent and pure, free from the leaſt tincture of ſin: for though our Saviour took our nature upon him, that ſo he might become a ſacrifice to God for ſinners, yet he took not our nature upon him as ſinful, *Luke* 1. 35. Therefore doth *Peter* entitle our Saviour a Lamb without ſpot and blemiſh, 1 *Pet.* 1. 19. For if he had not been ſo, it had not been poſſible that ever the Law could have been ſatisfied; therefore it is ſaid, that there was no guile found in his mouth.

But then as to the manner of eating this Lamb. *Exod.* 12. Firſt, they were to roaſt the fleſh with fire, ver. 8. This

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is that dreadful portion which Jesus Christ past under for sinners, in standing under the curse of the Law; which bitter agony consisted so in his soul, as if all the torments of all the damned in hell had been upon him at once, Luke 22.24. *And being in an agony, he prayed more earnestly, and his sweat was as it were great drops of blood falling down to the ground.* A sight of which sufferings of Christ *Abraham* had presented unto him, *Gen.* 15. 9. with 17, 18. verses: for when God made a Covenant, or rather confirmed the Covenant with *Abraham*, God caused a burning lamp, and a smoaking furnace to pass between the sacrifices, shewing of us that none can partake of the Covenant of Grace, but such as have satisfied the old Covenant by presenting it a sacrifice which will endure the wrath of it: Now none but Christ can do this for the soul; and this was Christ which *Abraham* in this Type saw by the eye of Faith, which as a Lamb was roasted in the smoaking furnace and burning lamp of Gods wrath for sinners. Therefore when the soul would take in Christ, he must take him as a Lamb roasted with fire, which shews the sufferings of Christs soul for sinne.

Secondly, They were to eat all the Lamb, head and legs, with all the other parts belonging to the Lamb; nothing of the Lamb was to be left to the morrow, *Exod.* 12. 9, 10, 11. verses.

This shews us after what manner Christ, the Lamb of God, is to be closed with by a soul that intendeth to have real benefit by Christ; not a piece or a part of Christ (will serve the turn) but a whole Christ, or no Christ at all: Christ is distinguished in a three-fold respect (as a Priest, Propher, and King) the prophane will accept of one part of Christ, the hypocrire of two parts of Christ, but none but the gracious soul cries for a whole Christ. The prophane wicked *Esau* would close with the Priestly office of Christ, that so the guilt of his sin might be purged away, and the anger of God for sin mittigate: but to subject to the King-

ly office of Christ, here he sticks, he cannot endure Christ should reign over his soul, he loves his sins too well then to part with them for Christ: so that although with *Cain* and *Judas* they that are wicked may sometime seem to cry out under sin, you must know that they are not so much offended with sins nature, as sins punishment: so when they seem to desire a Christ, it is not for love, but fear; it is not that Christ should rule in them, but that he should deliver them from Hell, which they fear they are falling into.

2. The Hypocrite can go farther then this, he can take Christ in two parts of him (both in his Priestly and Prophetical Office.

First, In his Priestly, that sinne may be pardoned, he better agreeth with sinnes nature then sinnes punishment, though he likes it not upon his back, as the prophane person doth; yet he is not much in dislike with it in his heart: there is some secret sin, which is his dellilah in affection, though he seem to be an enemy to it in conversation; yet however he could be glad if Christ would by his blood get it pardoned, but he loves not that Christ as a King, should get it murthered.

Secondly, He takes Christ in the other office as a Prophet, if that would do. Now Christ as a Prophet, his work is to reveal and make known the deep things of the Father to men. Now some hppocrites love to know much, though not to practice any farther then his credit prompts him to it: yet being given to ostentation, he may covet out after many notions, that so he may advance himself in the spreading of them, as *Simon Magus*, *Acts* 8.18,19. but no farther of Christ can the Hypocrite make choice of.

But now the sound Beleiver takes a whole Lamb. O give all Christ, and every part of Christ, saith a poor soul which taketh Christ aright. O not onely Christ to dye for me, but to live in me by his holy Spirit: not onely Christ to save me, but Christ to reign over me, and to rule and govern me by his royal Law in my heart. O a Christ to

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get down the power of sin in me, as well as a Christ to raze out the guilt of sin against me. O every part of Christ is precious to a sound Believer, 1 *Pet.* 2. 7. So saith the Church, *Cant.* 5. 10. Christ was the chiefest to her of ten thousand, because he was white as well as ruddy. Christ was precious for his holiness, as well as his merits and sufferings.

So that this is the thing as to eating the Lamb, the manner of it: the Lamb Christ, he must be wholly closed with, a soul must take a full of Christ, or no Christ at all.

Thirdly, The sauce with which they were to eat the Lamb was bitter herbs, *Exod.* 12. 8. which sheweth the frame of Spirit the soul is usually in that truly closeth with Jesus Christ: that is, he is under a real repenting frame of heart, because of sin. O how bitter is the least sinne to a soul which truly receiveth Christ: that which was the darling of the soul before, is now gall and wormwood to the soul: the soul looks on his sins as that which pierced a dear Saviour; therefore it is what pierceth the soul, *Zach.* 12. 10. They shall look upon him whom they have pierced, and mourn over him, and be in bitterness, as one for her first-born. Those that think they have eaten the Lamb Christ without the bitter herbs of repentance, it is much to be doubted whether they ever eat of Christ at all; it is not a bare notional work in the head, but a work attended with a heart broken for sin, a heart full of godly sorrow, and repentance, for its rebellion, and stubbornness against Christ. *Peter* wept bitterly for his sin, *Matth.* 26. 75. *David* and others have eaten much of this kinde of bitter sauce with the Lamb: it is the believers continual sauce all his life long.

Secondly, The bitter herbs is meant those afflictions and temptations which do accompany the life of a Believer in this life for Christ his sake: our Saviour calls it a taking up the Crosse, *Luke* 9. 23. which is a thing most bitter and contrary to flesh and blood: therefore saith *Paul* when he

made choice of this Lamb Christ, I consulted not with flesh and blood, *Gal.* 1. 16. For flesh and blood cannot endure the bitterness of that state in which Christ is to be found. Nothing but persecution, disgrace, trouble, loss of good name, yea, and life it self that attendeth the way of Christ; therefore saith *Paul*, 2 *Tim.* 3. 12 *He that will live godly in Christ Jesus must suffer persecution*, he must suffer: there is a necessity you see, that the Lamb must be eaten with bitter herbs. Those that will not eat the sauce shall not taste of the flesh of this Lamb, *Luke* 9. 23. *Unless a man deny himself and take up my cross and follow me, he cannot be my disciple.*

There be a great many would catch at the flesh of this Lamb Christ, were it not for the bitter sauce which lyeth in the dish with Christ: many love to shear in a Christ, but not in the Cross; they love the Crown, but not the sufferings which belong to the Crown: therefore saith our Saviour, *Strait is the gate, and narrow is the way which leadeth to life, and few there be that finde it.* Job found bitterness in the dish where the Lamb lay, Job 13 26. *Thou writest bitter things against me*: but did Job (as many do) leave the meat for the bitter sauce; no, no, Job 13. 15. *Though thou kill me, yet will I trust in thee.* O how happy had some been, had they with Job still kept to this resolution; but the wayes of Christ were too bitter for them: but I fear those will finde their sweet meat of this worlds good, attended with the bittereſt herbs at last.

Again, they were to eat the Lamb with unleavened bread, *Exod.* 12. 8. with *Numb.* 9. 11. This still points at a soul eating Christ aright, which is the ante-type, which shews us thus much.

1. That Christ must be really closed with, and not feignedly; there must not be any thing of the leaven of hypocrisie in it, not for any by end, but out of love to Christ.

2. It must be void of the least love to sin, if there be any love reserved to any corruption, Christ cannot enter the soul

ſoul upon ſuch terms, 1 *Corinthians* 5. 8. *Let us keep the feaſt, not with the old leaven of malice and wickedneſs, but with the unleavened bread of ſincerity, and truth.* Heb. 12. 15. *Looking diligently, leſt any man fail of the grace of God, leſt any root of bitterneſs ſpring up and trouble you, and thereby many be defiled,.* Heb. 3. 12. *Take heed brethren, leſt there be in any of you an evil heart of unbelief, in departing from the living God*: therefore ſaith *Peter*, if you would as new-born babes receive the ſincere milk of the word that you may grow thereby; you muſt firſt lay aſide all guile, and hypocriſies, and envies, and evil ſpeakings, 1 *Pet.* 2. 1, 2. That is, all ſin muſt be forſaken, and caſt out of the affection, or no Chriſt received into the heart: the love of the world, the love of luſt, pride, honour, pleaſure, eaſe, whatever hath been near or dear to the ſoul, he muſt utterly proteſt againſt, or no Chriſt, *Jer.* 4. 14. *O Jeruſalem, waſh thine heart from wickedneſs, that thou mayeſt be ſaved; how long ſhall vain thoughts lodge within thee.* So *Iſa.* 1. 16. 18. *Waſh ye, make ye clean, put away the evil of your doings from before me, ceaſe to do evil; come now and let us reaſon together*, ſaith the Lord, *though your ſinnes be as ſcarlet, yet I will make them as white as ſnow, though they be red as crimſon, yet ſhall they be as white as wool.*

So that you ſee there muſt firſt be a putting away the leaven of ſin, before there can be a eating of the Lamb Chriſt Jeſus: truly therefore ſuch perſons as dream of having Chriſt, and yet retain the old leaven of ſin, are miſtaken.

Fourthly, The Jews were to eat the Lamb with their loins girded, *Exod.* 12. 11. Girding of the loins ſometimes ſignifieth reſolution to ſome great work, *Pſalm* 18. 32, 33, 34. Sometimes it ſignifieth truth and faithfulneſs in the perſon ſo girded, *Rev.* 15. 6. Here it ſignifieth haſte or readineſs to be gone from the place where they were in before, *Exod.* 12. 11.

Now all which ſignifications may be taken into one head and applied to the eating of the Lamb Chriſt Jeſus. For firſt of all, the loins of a ſouls minde muſt be girded as to reſo-

ſolution, that intendeth to eat the Lamb Chriſt. A ſoul muſt reſolve to go thorow thick and thin with him, through a thouſand diſcouragements with Chriſt, ſometimes from within, ſometimes from without; what from inward doubts, and what from outward troubles, a ſoul will find it a hard thing to go on in this way for heaven; thoſe daily taunts, ſcoffs, and jeers, that the ſoul paſſeth under for Chriſt, from day to day; ſometimes from its relations, ſometimes from its fellow ſervants who live in houſe with him, and ſo likewiſe from its wicked deriding neighbours.

I ſay theſe things conſidered, the ſoul is many times caſting away its hope, and crying out with the Pſalmiſt, *Pſal.* 73. 13. *Verily, I have cleanſed my heart in vain, and waſhed my hands in innocency to no purpoſe.* Therefore the loins had need be girded, that ſo the ſoul might not caſt away his confidence which hath great recompence of reward, *Hebrews* 10. 35.

Now it is the overcoming ſoul ſhall wear the Crown, 2 *Tim.* 4. 7, 8. *Rev.* 2. 10. and the ſoul that endureth to the end the ſame ſhall be ſaved, *Mat.* 24. 13. Therefore ſaith our Saviour, a ſoul muſt firſt count up the coſt (when he makes out after this Lamb Chriſt, whether he can hold out to the end with him, whether he can run the loſs of fathers love, mothers love, brothers, ſiſters, husband, wife, children, kinſmen, and neighbours love for this Chriſt; whether a ſoul can part with credit, honour, riches, carnal eaſe for Chriſt, whether he can follow the Lamb whitherſoever he goeth, *Rev.* 14. 4. For he that looks back is unfit for the kingdom of God, *Luke* 9. 62. So *Heb.* 10. 38 *If any draw back, my ſoul ſhall have no pleaſure in him*; and ſaith *Peter, The laſt eſtate of ſuch men is worſe then the beginning*, 2 *Pet.* 2. 20.

Therefore when *Peter* would exhort againſt faintings and diſcouragements, he bids men gird up the loins of their minde, and be ſober, and hope to the end for the grace

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that is to be brought unto them at the revelation of Jesus Christ, 1 *Pet.* 1. 1, 13.

Secondly, take girding of the loins as it importeth truth and faithfulness: In this sence the soul ought to gird up his loins, if he really intendeth a thorow and full closing with Christ, he must resolve to be Christs in faithfulness; as the wife takes her husband, she takes her husband, and onely him, she is not to reserve any part of the marriage-bed to any other; so in faithfulness is the soul to take Christ, resolving that no cursed sin or lust shall shear in the marriage-bed of its affection with Jesus Christ: so saith the spouse speaking of Christ her Husband, *My beloved is the chiefest to me among ten thousand*, Cant. 5. 10. *He is mine and I am his*, *Cant.* 2. 16.

2. The Wife taketh the Husband to be hers for ever during life, not to part and fling him off at her pleasure; therefore saith *Paul*, *Rom.* 7. 2. The woman that hath a Husband is bound by the Law to her husband as long as he liveth.

So in like manner is Christ to be closed with by a Christian, never to part more, either in this world or that which is to come; to be Christs in sickness, as well as in health, in poverty as well as in prosperity, to be Christs in bad times as well as in good times, to winter and summer with Christ.

There be a great many that can put on Christ, and pretend to Saintship, and can call him Husband in good dayes, but they can as quickly cast their Christ and all away again in bad dayes: when Christ seemeth to be cloathed with the riches, honours, credit, and gain of this world, then it is he that can court him with some seeming service; but when he comes to be uncloathed again of those things, and with *Job* to be set on a Dunghil of reproach and scorn through poverty, then they flye back as fast again from Christ as ever they come to Christ; and with *Peter*, cursing and swearing, they never knew such a man, *Mat.* 26. 73, 74.

And

And like the Jews who could cry *Hosanna* to Christ, when he was set by the people upon the Ass colt; but when in a suffering state upon the Crosse, Crucifie, crucifie him; but let such know, this not to eat the Lamb with the loins girded in truth and faithfulness.

Lastly, Girding of the loins signifieth haste or readiness to be gone from the place where we were before; therefore it is observed that the Jews went out of *Egypt* speedily upon the girding of their loins, *Exod.* 12. 37.

This shews the speedy motion souls are to make from that cursed state of nature, sin, and ignorance; after their closing with Jesus Christ, the soul is not to stay there one night longer; there must be not onely a total, but a speedy separation from sin and nature: the soul that truly closeth with Christ never looketh back again upon his former condition, but he loatheth himself for it, he never thinks on it but he hates it, as *Paul* speaks, *What fruit had ye in those things whereof ye are now ashamed*, *Rom.* 6. 24. O when the soul looks back upon his carnal Egyptian state, and seeth what a blinde mad fool he was (together when he considereth what sad ignorant works he always brought forth, when he looketh back upon his drunken, roaring, mad, singing bouts in the Alehouse, his running to so many Wakes, Revels, Bull-baitings, May-pole Dancings: O how much doth that soul which eateth the Lamb indeed mourn for it, O how doth he blush before the Lord under the thoughts of it, wondering at the infinite patience of God, that he should be now out of Hell, wondering that God should accept of such a rebellious wretch, such a sinful slave as he seeth himself now to be) to such a blessed Banquet and rich feast, as the roasted Lamb comes to: now on goes the girdle about his loins, and away he goes, flying out of this condition as Hell it self: an instance you may take for this purpose in *Luke* 15. 17. In the Prodigal Son, *And when he came to himself, he said, How many hired servants of my Fathers have bread enough, and to spare, and I perish for hunger: I will arise*

arise and go to my Father, and will say, I have sinned against heaven and before thee, and am no more worthy to be called thy Son, make me as one of thy hired servants, Luke 15. 17, 18, 19. You see the Prodigal could no longer stay in this condition, when he comes to be sensible of the evil of it; but he girdeth up his loins, and puts himself into a posture fit to be gone from all his old delights and sinful pleasures, his old filthy companions, he flyes from all, he dares not stay an hour longer with them, *Psalm* 45. 10. saith Christ in that Psalm, *Hearken O daughter, and consider, encline thine ear, forget also thy own people, and thy fathers house.* Thus you see the soul is to leave its old carnal estate and condition, if he means to eat the Lamb Christ Jesus: Therefore those that are so confident they have taken Christ, and yet are not come off their old Egyptian carnal condition, truly are much mistaken, saith *Paul,* 2 *Cor.* 5. 1,. *If any man be in Christ he is a new creature; all old things are past away, and behold all things are become new.*

For a man to make an account he is in Christ and is a good Christian, and yet to live a drunkard, a swearer, and a cheater; a hater of Gods people, a despiser of godliness, to live in adultery, and uncleanness, to live loose in his family; if this man have closed with Christ, then so hath the Devil also, it cannot be; light and darkness cannot dwell together, 2 *Cor.* 6. 15. *What concord hath Christ with Belial;* so ver. 17 *Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing.*

Certainly my Brethren, there is no more fellowship with the unfruitful works of darkness after eating the Lamb; the soul must immediately arise, and be gone, from his old sinful condition.

Our Saviour would not allow the young man so much time as to go to bury his Father, *Mat.* 8. 21, 22. therefore the language of the Lord to such is, *Micah* 2. 10. *Arise ye, depart, for this is not your rest, because it is polluted, it shall destroy you with a sore destruction.*

The next thing we are to take notice of before we leave this particular, is the other two parts of the Travellers accoutrements (which is) his ſtaff in his hand, and his ſhoes on his feet, *Exod.* 12, 11.

Firſt the ſtaff, Now you know the uſe of a ſtaff in a Travellers hand is to help him on in his journy, it ſuccours him, it ſtayes up his body from falling, it helps him over difficult and dangerous place: This ſtaff leads us to the uſe of the grace of believing, which a ſoul ſhould beg earneſtly for at Gods hands, that ſo after he hath eaten of the Lamb Chriſt, he might be enabled to travel his journey from *Egypt* thorow the wilderneſs of this life; to his Canaan of reſt and glory hereafter: for it is leſs poſſible that a ſoul ſhould travel through the wilderneſs of this world to Heaven hereafter, without the grace of believing, then it was poſſible for the Jews to travel to their temporal *Canaan* without their ſtaff. O how doth Faith ſuccour and relieve the ſoul all along in his way to Heaven; when the ſoul is ready to give over, and is yielding up the ghoſt, how doth this ſtaff of believing raiſe him up again, and putteth a new life of confidence into the ſoul again. Thus it oftentimes ſet up *David* upon his legs again, *Pſalm* 27. 13. *I had fainted unleſs I had believed to ſee the goodneſs of God in the land of the living*, like a ſtaff under weakneſs it did ſtay up and ſupport *David*. O how did this ſtaff of Faith ſuccour and relieve *Habbakuck*, *Hab.* 3, 17, 18. *Although there be no fruit in the vine, and although the fig-tree doth not bloſſom, and there be no herd in the ſtalls, and the flock ſhould be cut off from the fold; yet will I joy in God, and rejoyce in the God of my ſalvation.*

O what a deep ditch did the Pſalmiſt leap over by this ſtaff of believing, *Pſalm* 73. 25. *My fleſh and my heart faileth me, but God is the ſtrength of my heart, and my portion for ever.* Hence it is that *Habakkuk* ſaith, *The juſt man ſhall live by his faith*, Hab. 2, 4. That is for the ſupport it gives a ſoul in dangerous times; it is this grace that keeps a ſoul above water: this was it which carried *David* through all his trouble, this

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was it lifted him up out of the horrible pit, *Pſalm.* 40. 2, 3. this was the ſtaff that led the Jews through the Red Sea, this led *Jacob* over the Jordan of his difficulties, *Gen.* 32. this ſtaff led him into *Egypt*, and this ſtaff brought out *Joſeph* his bones (*Jacob* his ſon) out of *Egypt* again, *Hebrews* 11. 22.

And this was the ſtaff the Apoſtles travelled by all along in their journey (in this life) 2 *Cor.* v. 7. *For we walk by faith, not by ſight.* Mark, *we walk* by faith, It is what the travelling Chriſtian muſt carey in his hand at all times, in the pilgrimage he ſpendeth in this life.

Laſtly, The Jews had their ſhooes on their feet, *Exod.* 12. 11. The ſhooes you know are what greatly helps a man to a comfortable going on in his journey [without which well he cannot travel.

Now *Paul* ſhews you what it is to have the feet well ſhod, *Epheſ* 6. 15. *Having your feet well ſhod with the preparation of the Goſpel of peace*; that is, a ſoul that takes in the Lamb of God, and thereby hath bound himſelf to flye out of his carnal, prophane, Egyptian ſinful life and converſation, had need firſt of all well furniſh himſelf with the word of God, with the threatning part of it to drive him, and prick him on, with the examples of others lives therein written to draw him with the promiſes therein to perſwade him, and with the hope of eternal life, true joy, and ſweet felicity, to allure him, or elſe he will finde it a hard matter to come quit of his old condition and carnal converſation.

Therefore ſaith *Paul*, *Let the word of Chriſt dwell in you richly*, *Col.* 3. 16. So ſaith *David*, *Thy word have I hid in my heart*, *Pſalm* 119. 11.

O you young Chriſtians, for to you I ſpeak, you that would eat the roaſted Lamb Chriſt, and would come out of the Egypt of your carnal, ignorant, blinde conditions. O hearken to my advice, you muſt be well ſhod with the preparation of the Goſpel of peace. O ſaith Chriſt, *Search the Scriptures*, *John* 5. 39. O be much in reading of your Bi-

bles, let them not lie idle, get as much of them as you can into your hearts, that you may be able to wreſtle with fleſh and blood, againſt the rulers of the darkneſſe of this world, againſt ſpiritual wickedneſſe got into high places, *Epheſians* 6. 12.

O beg hard at Gods hand, that he would imprint his word upon your hearts, and cauſe you to grow in the knowledge of it more and more, that ſo you may have to anſwer every temptation that you ſhall meet with in your way to your ſpiritual Canaan. You know the ſhooes are uſeful to keep the feet from the gauling; truly ſo is the word of God well applyed, very uſeful to keep the conſcience from gaulding and corrupting. for look how it is with a man with ſore feet, he halts and tumbles, not able to keep his ground; ſo it is with a man under a gauld conſcience, he cannot ſtand ſteddy in any place, but reels from thing to thing, from place to place, and cannot ſtand long any where at a time: now the word of God will help this, either as applyed, or eyed.

1. As applyed, ſo will it help the gaulded conſcience, *Pſalm* 107. 20.

2. As it is applyed by the ſoul as its rule to walk by, ſo it prevents from corrupting; for as the ſhooes keeps the feet from gauling, ſo will the word of God keep the conſcience from corrupting (if it be carefully obſerved as the ſouls rule to walk by.)

So you ſee what it is to eat the Lamb (a Lamb roaſted) to eat him with the loins girt, the ſtaff in the hand, and the ſhooes on the feet.

CHAP.

CHAP 4.

The next thing to be noted in the Type (or Hiſtory) is this, the Lamb was to be eaten by every particular Family, unleſs the Family were too big; then they were to take the next adjoyning to it, and ſo they were to eat it together, Exod 12. 4.

THis in the Ante-type ſhews us thus much by way of information.

Firſt. That all the particular Churches of God in the world have a like right to Jeſus Chriſt; for though there be one body or Church Univerſal ſpread over the earth, yet this univerſal body is diſtinguiſhed into ſo many little bodies or Churches, as Providence thinks good: Hence it is that you have the Holy Ghoſt ſpeaking of ſeven Churches in *Aſia*, *Rev.* 1. 4.

Likewiſe we read of a particular Church, which was in *Aquilla* and *Priſcilla's* houſe, 1 *Cor.* 16. 15. A ſlender foundation for a national Church; and yet all theſe diſtinct ſocieties have all a right alike to Chriſt, as the families of the Jews were all alike to eat the Lamb: therefore ſaith *Paul*, *There is one body, and one ſpirit, even as ye are called by one hope of your calling, one Lord, one Faith, one Baptiſme, one God, one Father of all, who is above all, and through all, and in you all*, Epheſ. 4. 4, 5, 6. Through all ages in the world every Church in particular hath had a like benefit by Chriſt (ſo that

that the weakeſt Church in the world, if it be a true Church, may claim as large a portion in the heart of Chriſt, as the flouriſhing'ſt Church in the primitive times, when the Apoſtles were living. You ſee though *Iſrael* were a great body, yet they muſt be divided into ſeveral little Bodies when they come to eat the Lamb, and yet a Lamb for every family or little body of eaters; ſo that none need to doubt in any age of the world, though the number be great, which have eaten of Chriſt, yet there is enough in Chriſt to ſatisfie all that are to come: therefore is Chriſt called a fountain ſet open for ſinne and for uncleanneſſe, *Zach.* 13. 1, 2. In that day there ſhall be a fountain opened to the houſe of *David*, &c.

2. It ſhews the benefit we have by eating the Lamb Chriſt, for we are by it made partaker of families right and order; every ſoul by Chriſt may ſay, (now I am through grace) of the Family of Heaven, and I ſhall have a childes portion with the reſt of the true Iſraelites: though it goes hard with me in this life, though I am poor and low in the world, yet its enough that I am of the houſhold of Faith, my name is liſted in heaven for my daily allowance, both for me and mine in this life, and I ſhall have my full portion of glory with the reſt of my Brethren hereafter, [I ſhall have that inheritance that fadeth not away.] O to be an adopted Son of God, what a priviledge is this, O how ſhould this bear up the heart under all diſcouragements, to have a right to all the excellency of glory and glorious attendance, that there is laid up for the heirs of it, as *Paul* ſaith, *That which eye hath not ſeen, nor ear heard, neither hath it entred into the heart of man to conceive the things which God hath prepared for thoſe which love him.*

Thus much is to be obſerved by the Jews eating the roaſted Lamb apart (by particular families.)

One thing more is worth our noting, which is, that the Lamb was to be eaten that night, nothing of the Lamb was to be left until the morning, *Exodus* 12. 10. Which ſhews

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us thus much, that delayes are dangerous in this case, for a soul to put off any thing of Christ (after he is convinced of the need of him) though it be but for the morrow; the soul may never have the proffer more: read that place in *Hebrews* 3. 7, 8. In which place a soul is called upon to take Christ to day, meaning at the first offer, or else you may never see a Christ more in mercy for ever: read *Isaiah* 55. 6. Therefore the exhortation is for men to seek the Lord while he may be found, and to call upon him while he is near; men will know that God will not alwayes be found, and if any are like to finde it so, they are such souls as put by Christ until to morrow, they have not time to minde the thing; there is yet something of more weight to be minded, some worldly interest, which must be set onwards farther first, before they can attend this matter. Read the danger of setting Christ aside until to morrow, or of setting something more necessary (as such think) before Jesus Christ; read *Luke* 14. 16, 17, 18, 19, 20. with 24. Therefore take this along with thee soul, remember the Jews were to eat the Lamb at the first offer, that which they set aside until the morrow they were not to eat, but to burn with fire, not to eat it again: read *Exod.* 12. 10. O Christian have a care thou doest not undo thy soul this way, by setting aside some of Christ in a dish until to morrow, crying out, you are too young yet, or, you would sport your selves a little longer with your corruptions, or your merry companions, I say, take heed of that.

CHAP.

CHAP. 5.

The occaſion of eating the Lamb.

I Now come to ſpeak ſomething about the occaſion of the Lamb, which was this, becauſe of the deſtroying Angel which was to paſs over *Egypt* on purpoſe to deſtroy their firſt-born; for the ſafety of the Iſraelites, God in mercy to them, ordered them to take a Lamb, and kill him; the blood of which they were to take, and ſtrike the door poſts of their houſes, which was for a ſign to the deſtroying Angel, that in his paſſing through the land, where ever he ſhould ſee that blood on the door of the houſe, he might paſs over that without doing the leaſt injury to it; and ſo from thence to the next houſe where the blood was not on the doors; there the Angel was to do his work of execution, *Exod.* 12. 7. with 12, 13, and 22. verſes.

This thing ſhews us the great reaſon why God the Father ſent Chriſt into the world, it was that ſinful mankinde might not periſh by the deſtroying Angel of his Juſtice, which will certainly paſs through the Egppt of this world, and eternally ſlay all thoſe that ſhall be found in their ſins Chriſt ſhall come in flames of fire, rendring vengeance on thoſe that know not God, and obey not the Goſpel of our Lord Jeſus Chriſt, 2 *Theſ.* 1. 8. 9 *Who ſhall be puniſhed with everlaſting deſtruction, from the preſence of the Lord, and from the glory of his power.*

Now to prevent this miſchief, and the execution of this plague upon miſerable men and women, the Lord ſent in a Lamb into the world, which was his Son Jeſus Chriſt, that ſo men might be delivered from wrath through him, *John* 3. 16. *Acts* 4. 12. But this muſt be done, the Blood of this Lamb Chriſt muſt be taken, and by the hyſop of Faith dipped in the Baſon of Goſpel Ordinances, ſtriking the

the door posts of the heart therewith: this done, the destroying Angel of Gods Justice looking upon it, cometh to be satisfied, and hurteth not that soul, and becomes that souls friend: Therefore saith *John*, *Behold the Lamb of God which taketh away the sins of the world*, *John* 1. 29.

But not a bare looking upon the Lamb will content the Justice of God, but the taking of his Blood out of the bason of the Gospel, or dipping therein the hyssop of believing, and applying of it to the heart and conscience; so to do contents the Justice of God: therefore saith the same Apostle, *The blood of Jesus Christ cleanseth us from all sin*, 1 John 1. 7. Meaning the guilt of our sins.

To this agreeth the words of the Apostle, *Heb* 9. 13, 14. *For if the blood of Bulls and Goats, and the ashes of an Heifer, sprinkling the unclean, sanctifieth to the purifying of the flesh, how much more shall the blood of Jesus Christ, who through the eternal Spirit offered himself without spot to God; purge your consciences from dead works to serve the living God.*

Thus have I shewed you the mystery of *Egypt*, and of the Lamb eaten by the Jews there; likewise you have seen the manner of eating the Lamb, together with the bread and sauce with which the Jews were to eat the Lamb: also you have seen the mystery of their striking the door posts of their houses with the blood of the Lamb; as also the mystery of the destroying Angel you have seen opened; together with the sweet harmony it makes to the work of God upon the hearts of his people; which when well considered will make a soul cry out with the Psalmist, *Psal.* 77. 19, 20. *Thy way is in the sea, and thy path in the great waters, and thy foot-steps are not known: thou leadest thy people like a flock by the hand of Moses and Aaron.*

CHAP. 6.

The Iſraelites paſsing into the Red Sea a Type of Chriſt.

I Now come to the ſecond Type, which was Gods leading the Iſraelites through the red Sea, *Exod.* 14. which was done juſt after their eating of the Lamb, and coming forth of *Egypt*: In the which are theſe things to be noted.

1. The peoples great diſtreſs, ver. 10. 11.

2. The cauſe of their diſtreſs, which was *Pharaohs* Army marching behinde them with an intent to deſtroy them, verſe 10,

3. We may take notice of their Leaders, which was the Angel and *Moſes*, *Exod.* 14. 19. with 21. Which Angel without doubt was Chriſt; for as *Moſes* guided the people, ſo did the Angel guide *Moſes*.

4. *Moſes* ſtretched out his hand, and the waters were divided, ver, 21.

5. The people go through the waters, and by that means were delivered, ver, 22.

6. The ſame waters which were waters of ſalvation to the Iſraelites, became waters of deſtruction to the Egyptians, ver. 27. 28.

But firſt we finde the children of *Iſrael* greatly diſtreſſed: this anſwers to the condition that the ſoul is in under the conviction of ſin, full of trouble and deſpairing thoughts about his condition; how often is the heart overwhelmed and drowned in horrour, not knowing what to do, nor where to go to find any comfort: what ſecret gnawings and pangs of inward travel are there roving to and fro, in the ſoul of one under the conviction for ſin, night and day; it baniſheth all comfort from him, all his beſt of outward com-

comforts are imbittered to him; no comfort in wife, in children, in friends, eſtate, or treaſure; he cannot finde any place to reſt the ſole of his foot upon with eaſe, every moment looking out for the executioner to overtake him; if abroad he is afraid the heavens will fall upon him, he dreadeth every tree he paſſeth by, every wall he goes along by, he leapeth off it, fearing it will fall upon him: if at home, then he dreads every hole in his houſe, expecting a devil in every corner of his houſe: ſome of which diſtreſs you may ſee upon the hearts of the converted Jews, *Acts* 2. 37. Which made them cry out to the Apoſtles, *Men and brethren, what ſhall we do.* Likewiſe you may ſee it hot upon the Jaylors heart, *Acts* 16. 29, 30. Who came forth trembling to the Apoſtles, crying out, *Sirs, what ſhall I do to be ſaved.*

David was acquainted very much with this kinde of trouble, Pſalm 38. 2, 3, 4, 5, 6. *For thine arrows ſtick faſt in me', and thy hand preſſeth me full ſore: there is no ſoundneſs in my fleſh, becauſe of thine anger, neither is there any reſt in my bones becauſe of my ſin, for mine iniquities are gone over my head as a heavy burthen, they are too heavy for me, my wounds ſtinck and are corrupt becauſe of my fooliſhneſs; I am troubled, I am bowed down greatly, I go mourning all the day long, for my loins are filled with a loathſome diſeaſe, and there is no ſoundneſs in my fleſh:* Likewiſe you may read *Acts* 9. 6. that *Paul* had his part in this diſtreſs; *Paul* trembled under it, and being aſtoniſhed, cried out, *Lord what wilt thou have me to do.* I muſt acknowledge this work, for the meaſure of it is not in all alike, for it oftentimes falleth out in this thing much according to a perſons rate of ſinning before his converſion; but for the kinde of this work, if men and women cannot ſpeak ſomething of it in ſome meaſure, it is little ſign that there hath been a work wrought (in truth) on that ſoul: you may ſee when the Scripture points you to the moſt cleareſt Goſpel work of converſion that we read of in the whole Book of God; it points it out by the great diſtreſſe that

firſt it bringeth on the mindes of men and women, *Zech.* 12. 10, 11, 12, 13, 14, 15.

2. The cauſe of the Iſraelites diſtreſſe, it ariſed from the Egyptians marching behinde them with full purpoſe to ruine and deſtroy them, *Exod.* 14 10. The ante-type of this Type ſheweth the cauſe of the ſouls aboveſaid diſtreſſe, which is the letting in of the ſouls guilt of ſin upon him, which doth (like a huge army) purſue the ſoul day and night, and like ſo many devouring Lions with open mouths ſtanding ready to devour the ſoul, which makes the ſoul (as the Jews did) oftentimes to cry out for a grave to bury his diſtreſſed body in, judging death to be preferred before life: and the way to end theſe endleſſe miſeries is to lay violent hands on life (but that proves but a leaping out of the frying-pan into the fire) there is no trouble in the world like to this trouble; a man had better ſtand in the field againſt all the Armies and Cannons in the world, then to ſtand to behold a guilty conſcience. O the dreadful ſhreeks and doleful ſounds which it makes in the breaſt of a man when awakened: take an inſtance or two from the word of God, *Pſalm* 32. 3, 4, 5. *When I kept ſilence my bones waxed old, through my roaring all the day long; for day and night thy hand was heavy upon me; my moiſture is turned into the drought of ſummer: I acknowledge my ſin unto thee, and my iniquity have I not hid*: So *Pſalm* 38. 2, 3, 4. *For thine arrows ſtick faſt in me, and thine hand preſſeth me ſore: there is no ſoundneſs in my fleſh becauſe of thy anger, neither is there any reſt in my bones, becauſe of my ſin; for mine iniquities are gone over my head, and as a heavy burden they are too heavy for me*: ſo *Pſalm* 40, 12. *For innumerable evils have taken hold on me, and have compaſſed me round about; ſo that I am not able to look up; they are more then the hairs of my head, ſo that my heart faileth me.* So *Pſalm* 90. 7, 8. *For we are conſumed by thine anger, and by thy wrath we are troubled; thou haſt ſet our iniquities before thy face, our ſecret ſins in the light of thy countenance*: Let the poor ſoul run where he will, yet he ſhall not be able to avoid the thunderings of an awaken-

awakened conſcience, but like ſo many ſwarms of Bees flying round his ears, crying alwayes to him, we are thy works and we will follow thee; we will follow thee in the field, and in thy houſe, we will be with thee at thy table and at thy bed. *Job* 20. 23, 24. *When he is about to fill his belly God ſhall caſt the fury of his wrath upon him, and ſhall rain it upon him; while he is eating he ſhall flee from his iron weapon, and the bowe of ſteel ſhall ſtrike him through.*

My friends, the guilt of a mans ſin it will go to the grave with him, it will lie down with him in his Sepulchre, and his grave ſhall caſt it up again: therefore ſaith *Job*, *The heavens ſhall reveal his ſin, and the earth ſhall riſe up againſt him*, Job 20. 27. Thus you ſee both the diſtreſs, and the cauſe of it upon a poor ſoul under an awakened conſcience, and how it anſwers to the Jews diſtreſs at the red Sea.

3. We may take notice of the next particular, which is this, That that means which proved a ground of relief to the Jews in their diſtreſs, the peoyle were guided thereunto by *Moſes*: from whence we may note theſe things.

Firſt, That though man knows how to ſin himſelf into trouble; yet he knows not how to get himſelf out of it. The Jews knew no way out of this trouble, therefore begun to cry out for graves to bury themſelves in the place: ſo is it with the ſoul under the ſence and ſight of ſin, knows no way to eſcape out of that dreadful condition in which he ſeeth himſelf to be, nothing but death on every hand, wrath gone out from above againſt him, hell beneath openeth its mouth to receive him; and thus the ſoul is oftentimes put upon to ſeek out for his grave to bury himſelf in, knows no other way to ſave himſelf, but eternally to deſtroy himſelf both in ſoul and body like *Judas*.

Second, If the ſoul have met with any relief in his diſtreſſed condition, let him know it came not from himſelf, but he was guided thereunto by a ſpecial hand of Chriſt: The Jews were led to their means of refreſhment by *Moſes*, who was a Type of Jeſus Chriſt.

Haſt

Haſt thou met with comfort and refreſhment from ſuch a Sermon, from ſuch a Miniſter, ſuch a Chriſtian Friend, ſuch a Meeting, or in reading of ſuch and ſuch a Book, conſider, thou wert led unto that means for comfort by the ſpecial hand of Chriſt, and thou ſhouldſt eye his hand in it, that love, and praiſe, and obedience might be rendered him for it; therefore ſaith Chriſt, *With loving kindeneſs have I drawn thee*, Jer. 31. 3.

Third, If any ſoul wants relief in ſuch a condition, then let him make unto Jeſus Chriſt for it, for he is thy leader in this caſe, as *Moſes* was the Jews in the other: Read *Deut.* 18. 15. *A prophet ſhall the Lord your God raiſe up unto you from among your* Brethren *like unto me, him ſhall you hear.* Now where were the Jews to go in a time of danger but to *Moſes*: So ſoul, if ever thou wouldſt have eaſe and refreſhment thou muſt go to Chriſt alone; ſome run to creatures, and think to finde comfort there; others run to their duties and works of mercy, and thinks to get it from thence: again, there be ſome that will ſend thee to thy inward qualifications, or work of God within thee, as they call it, or the light within the ſoul. (I am not hereby undervaluing the works of grace, as they are ſigns or evidences of our union with Chriſt,) but I ſend thee to thy true leader Chriſt, who is at the right hand of God, to make daily interceſſion for ſuch as thou art, *Rom.* 8. 24. O look out and look up to him by faith, for this is the way to it, *Iſaiah* 45. 22. and chap. 44. 3, 4.

Fifthly, The next particular is this, *Moſes* ſtretched out his hand over the waters and the waters divided, *Exod.* 14. 21. This act in *Moſes* leads to behold the neceſſarineſs of outward means, contrary to the opinion of many in our dayes; which becauſe we read in the Scriptures of God his teachings within in the heart, and of the holy anointing that ſhall teach them all things; from hence they conclude againſt all outward teaching.

Queſtion, *What was the reaſon that God had not cauſed the*

way

waters to go back without the ſtretching out of Moſes hand.

Anſwer. Not but that God could have done it, but God thereby ſhews us thus much, that it is his pleaſure in the effecting of the greateſt ſalvation, and deliverance for his people, ordinarily to bring it about to them by outward means.

Our Saviour was able to open the blinde mans eyes without clay and ſpittle; a way more likely to put out a mans eyes, then to recover any mans ſight, *John* 9. 6. But it is to ſhew his pleaſure, touching the uſe of outward means: why could not God have thrown down the walls of *Jericho* without ſounding of the Rams horn; and why could not God have cauſed water to come out of the Rock without ſtriking of it, but to ſhew it is his pleaſure ordinarily to uſe it in his adminiſtrations to the ſons of men: therefore it is our duty to wait upon God in it.

Now to the ſtretching out of *Moſes* hand in this outward ſalvation, anſwers the preaching of the Goſpel by God his Miniſters, which is the outward means of the eternal ſalvation; for therein is the arme of divine grace and love revealed and ſtretched out to poor ſinners. This *Iſaiah* calleth the revealing of Gods arme, *Iſaiah* 53. 1. *Lord who hath believed our report, and to whom is the arme of the Lord revealed*: So that whatſoever ſome men ſay to the contrary, yet God hath had a ſpecial regard in all ages to the outward means of teaching the word: If God had been minded onely to have left men to the inward teachings of his Spirit, why did he take ſo much care to ſupply the ages of the world with Prophets and Apoſtles, was he not as well able to teach the world by thoſe inward teachings onely, as now: why doth the Apoſtle ſay in *Epheſ.* 4. 8. with 12. 13. that he gave both gifts and Apoſtles, Paſtors, and Teachers, for the work of the Miniſtry, until the Saints be perfected, and come unto the meaſure of the fulneſs in Chriſt.

If God were not minded to teach his people that way, why

why did God bid *Philip* joyn himself to the Eunuchs Chariot to instruct him, *Acts* 8. 29. If God had been minded onely to have left men to the inward teachings, was he not as well able to have taught the Eunuch by his Spirit onely.

Again, could not God have taught *Cornelius*, *Acts* 10. 3, 4, 5, 6. onely by his Spirit, and so have saved *Peter* a labour; yet you see God would do nothing until *Peter* was come. I do not plead for outward teaching without the inward, but both must go together; so that the stretching out of God his arme in the Gospel, may well be compared to the stretching out of *Moses* hand over the red Sea: for as the one was a means to let the Israelites through the red Sea for a temporal salvation; so is the other a means to let a soul into the red Sea of Christs Blood for an eternal salvation, which leadeth me to the next particular.

Fifthly, The people go through the waters, and are saved from their enemies, *Exodus* 14 22.

This leadeth us to the usefulness of the Blood of Jesus Christ, through which all that are saved do pass by believing: for as the Jews had perished without mercy by *Pharaohs* Army, had they not passed through the Red Sea; so will all men unavoidably perish by the guilt of their sinnes, without they wade by faith through the red Sea of Christ his Blood, 1 *John* 1. 7. *The blood of Jesus Christ cleanseth us from all sin.* *Rom.* 5. 7. *Being justified by his blood we shall be saved from wrath through him.* *Heb.* 9. 12. *By his own blood he entered once into the holy place, having obtained eternal redemption for us*: so ver. 22. *Without shedding of blood there is no remission.* *Rev.* 1. 5. *Who hath loved us, and washed us in his own blood from our sins; for thou wast slain and hast redeemed us by thy blood unto God, out of every kindred, tongue, nation, and people,* *Revel.* 5. 9. So that this shews us if ever a soul would have deliverance from his sins, which dogs him up and down from place to place, he must fetch it in from the blood of Christ, held out to his soul in the Gospel. O my friends, you that have the guilt of sin set open to you, would you have it washed away,

away, and you that have the anger of God and his wrath flaming hot againſt you, would you have it quenched; O then fly you in all haſte to the bloud of Chriſt, O drink it in by believing, and this will give your hearts eaſe, nothing elſe will do it. O look on Chriſt on the Croſs bleeding for you, get as near the Croſs as you can in your thoughts, and ſtrive to get under his wounds, and open thy mouth wide, and drink thy fill of bloud, adding to it this firm perſwaſion, that the worth and efficacy of this bloud will ſave thee; thou maiſt aſſure thy ſelf that it will, and if ever thou getteſt peace into thy troubled ſoul, it will come and muſt come in this way, for that peace which cometh into the ſoul, which came not in by this way of faith, will in the end prove the greateſt ſorrow, *Iſa.*50.11.

Sixthly and Laſtly, The ſame waters which proved waters of Salvation to the Iſraelites, were waters of Ruine and utter Deſtruction to the Egyptians, *Exod.*14.27,28. It was a full and total Deliverance to the Jews, and a full and total Deſtruction to the Egyptians.

This leads us to behold the wonderful benefit that thoſe have by the bloud of Chriſt, that wade through it by believing.

A full Redemption from all their ſins at once, the Red Sea took off the whole of *Pharaohs* Army at once, not a man left to carry back tidings what became of his fellow; ſo is it a full Redemption that we have by the Red Sea of Chriſts bloud, a Redemption from the guilt of all ſin, there is not one left to carry back news what is become of the reſt; all ſin paſt, preſent, and to come, original ſin, and actual ſin, ſins of all ſorts and ſizes, publick and private ſins, ſins of Childhood, Youth, Manhood, and Old Age, ſins committed in all relations, conditions, and capacities whatſoever, yea all ſins with all their circumſtances, *John* 1.1.7. The bloud of Jeſus Chriſt cleanſeth us from all ſin, there is not one of them ſhall riſe up to a ſouls Condemnation more, *Rom.* 8.1. *There is therefore now no condemnation to a man in Chriſt Jeſus, who walketh not after the fleſh, but after the ſpirit.*

Secondly, It is a total ſalvation, it is for ever, the Jews were never troubled with that Army more, therefore ſaid *Moſes*, ſtand ſtill, behold the ſalvation of God: The Egyptians whom you ſee to day, you ſhall ſee no more for ever, *Exod.* 14. 13. Such a ſalvation hath the Elect by the Red ſea of Chriſts bloud, it is a Redemption from ſin for ever, not for a year, or two, or ten, but world without end: Therefore ſaith our Saviour, it is eternal life which I give my people, and they ſhall never periſh, *John* 10. 28. *Jer.* 31. 3. *I have* (ſaith God) *loved thee with an everlaſting love*, ſo *John* 13. 1. Where its ſaid of Chriſt having loved his own, *He loveth them to the end.*

CHAP. 7.

The next condition the Children of Iſrael was in after their Deliverance from the Red Sea, was their travelling through the Wilderneſs.

IN which we may take notice of theſe things:

First, Their croſs motion up and down, ſometimes this way, and ſometimes that ways, ſometimes towards their good land, and ſometimes the quite contray way back again.

Juſt ſo are the dealings of God with and in the ſpirits of the people; that although they are fully juſtified from all their ſins, by paſſing through the Red ſea of Chriſts bloud; yet the after-dealings of God (many times) are very various with

with his people in point of comfort, what up and down leading (of God) many times do poor ſouls find within themſelves: Sometimes they are well-nigh *Canaan* as they hope within them, and they can rejoyce under the ſhinings of Gods love upon their hearts, and they come to conclude pretty well of their ſpiritual conditions, when they find their deſires to run forth after God, and their affections and love to move out after Jeſus Chriſt; then the ſoul takes to himſelf the wings of joy, and begins to mount upwards in the air of comfort.

But at another time the ſoul is wholly at a loſs, and knows not what to conclude of himſelf, or his condition, he ſees nothing but confuſion within, all things out of order; the ſoul can feel little affection or love working towards Jeſus Chriſt, little heart to duty, all the ſouls zeal is gone from him, his courage gone, his faith gone, his taſte and ſpiritual ſavour gone, and all ſeems to fail the ſoul, which makes his hope to die within him, and to cry out with the Pſalmiſt, *Pſal.*73.26. *My fleſh and my heart faileth me.* Inſomuch that the ſoul cannot believe for one days comfort, and then the ſoul concludes that he goeth quite back again even to the borders of Egypt.

Thus it was with *David*, ſometimes he could ſay the Lord was his ſhepherd he ſhould not want; that he was made to lie down in green paſtures, and led beſides the ſtill waters, *Pſal.*23.1,2. *But at another time he is all off his hope and comfort again, and cryes out his life is ſpent in grief, and his years with ſighing, his ſtrength fallen becauſe of his iniquity; his bones were conſumed*, Pſal.31.10.

Again, take him at another time, and then you ſhall up upon the hill of comfort again, *Pſal.*23. Laſt crying out, ſurely mercy and goodneſs ſhall follow me all the days of my life.

Look you into the 25. Pſalm 17.18. And there you ſhall ſee him down on all four again, crying out, *The troubles of my heart are enlarged, O bring thou me out of my diſtreſſes*, ſo in the

27. Pſ. 3. v. You have him up in the Mount with God again, crying out, *Though an hoſt ſhould encamp againſt me, my heart ſhall not fear, though war ariſe on every ſide againſt me, yet in this will* I *be confident*: Look you again into *Pſal.* 73. 26. And you ſhall ſee him tumbling at the hills foot in deſpair, crying out, *My fleſh and my heart faileth me.* Anon you have him ready to ſing, *My heart is fixed, O Lord my heart is fixed, Pſal.* 58.7. But at another time, far from that condition, but gone quite back again many miles from his *Canaan* reſt, *Pſal.* 55 4, 5, 6. *My heart is ſore pained within me, and the terrours of death are fallen upon me, fearfulneſs and trembling are come upon me, horrour hath overwhelmed me*; ſo was it with the Spouſe, ſometimes ſhe ſeems ſhe was in the boſom of her beloved, *Cant.* 2 4, 5, 6. *He hath brought me into his Banquetting-houſe, whoſe banner over it is love, ſtay me with flagons, comfort me with apples, for I am ſick of love, his left hand is under my head, and with his right hand he doth embrace me*: Do but look into the 5th. Chapter ver. 8. And you ſhall hear other words uttered, ſaying, I *have opened to my beloved, and my beloved had withdrawn himſelf and was gone, my ſoul failed when he ſpake*, I *ſought him but I could not find him*, I *called, but he gave me no anſwer.* Thus it is with the gracious ſoul, led hither and thither, up and down, back and forth, like Iſrael in the Wilderneſs over hills and vallies, mountains and bottoms, ſometimes a ſoul meets with a great deal of courage and comfort in his way to his ſpiritual *Canaan*, and ſome other times the ſoul meets with but a little comfort, and ſometimes none at all: But is apt to cry out oftentimes as the Pſalmiſt did, *Pſal.* 77.8, 9. *God hath caſt me off, and hath forgotten to be gracious, and will be favourable no more, and that he is as a dead man caſt out of mind, Pſal.* 31.12. And it may be by and by up again ſo high that he comes to conclude, *His mountain is ſo ſtrong that he ſhall never be moved, Pſal.* 30 6.

CHAP.

CHAP. 8.

Now the next thing I ſhall ſpeak of in Iſraels condition while in their Wilderneſs ſtate, is the Food they there lived upon and were feed with.

HEre note, that although the place was barren and would not afford any thing, yet they wanted nothing, for God fed them with Angels food from heaven, which food they called Manna, *Exod.* 16.14 15. And their water came to them as ſtrangely, for it was what came out of the hard Rock, *Exod.* 17.5,6,7.

Now their Manna was a Type of the woed of God contained in the Scriptures or writings of the Prophets and Apoſtles, by which, as with Manna, God feeds his people with all along in their way through their ſpiritual wilderneſs to their Canaan of eternal reſt and comfort.

This ſpiritual Manna being opened, preached, and applied rightly, by the Miniſters of Chriſt in the ordinances of the Goſpel, this feeds Believers, and enables them, and ſtrengthens to walk from ſtrength to ſtrength, every one in *Zion* appearing before his God, *Pſalm* 84. 6, 7.

How often do ſound Chriſtians finde this to be true, as that when they have travelled out all their ſtrength by ſtriving againſt corruption, and wreſtling againſt ſin, temptations, doubts, and fears.

How wonderfully have they been ſtrengthned again by the word of God in the ſeveral ordinances of it, as preaching, prayer, receiving of the Supper, and the like. O what renewed

renewed ſtrength to duty (and to renew their encounters againſt ſin and temptation) have the Saints gotten from the Word, and ordinances of God, what power over corruption and the world, what freſh ſeals of the love and favour of God have the Saints met with this way, which hath often refreſhed them as with new wine: therefore do the Scriptures call theſe ordinances of the Goſpel (which iſſue forth from the Word of God) a feaſt of marrow, and fat things of wine well refined upon the Lees, *Iſaiah* 25. 6. Hence it is, that the word of God is a word in men, *John* 15.7. and a quickning word, *Heb.* 4. 12. *Pſal.* 119. 145. and a word of life, *Phil.* 2. 16. and a word of ſtrength, *Pſalm* 119. 81. and a word of comfort, *Pſalm* 119.82. All this is to ſhew that the word and ordinances of the Goſpel is a Believers appointed food, or his Manna to live upon in his journeying through the Wilderneſs of this world, to his eternal Canaan of reſt and peace: therefore ſaith the Lord in *Micha* 2. 7. *Do not my words do good to him that walketh uprightly.* The meaning is, as food doth nouriſh and ſtrengthen the body, ſo doth the word of God the ſoul, it being attended with the Spirit of God.

Secondly, By the water which came out of a Rock to them of which they drank: we are to conſider theſe two things.

Firſt, The Rock out of which the water came.

Secondly, the water which came out of the Rock.

Firſt, By the Rock we are to underſtand Jeſus Chriſt, for that Rock was a Type of Chriſt; for ſo the Apoſtle expounds it, 1 *Cor.* 10. 4. *For we all drank of the ſpiritual Rock, which Rock was Chriſt.* Here *Paul* alludes to the Rock in the Wilderneſs, ſhewing Chriſtians in that Type, that Jeſus Chriſt is that Rock, out of which all that refreſhing water of life and comfort which comes home to a poor thirſty ſoul in his painful way to his eternal Canaan of reſt and peace; therefore ſaith *David*, *When my heart is overwhelmed lead me to the Rock which is higher then I*, *Pſal.* 61. 2. For as the water which refreſhed the Jews came out of the Clifts of the Rock

in

in the Wilderneſs: ſo the ground of all true refreſhment, comfort, or ſatisfaction which ſpiritually or temporaly comes home to the Saints, ariſeth from the blood of ſatisfaction which came out of the wounded ſides of Jeſus Chriſt: it is from the ſides, or clifts of the Rock Chriſt, doth that water come which quencheth the wrath of God againſt an offending ſinner. It is from this Rock thoſe waters flow forth, which cools the ſcorching heat of an inflamed Conſcience. From this Rock flows forth thoſe waters of life which revives the poor doubting ſoul which is ready to faint under his fears and temptations: Out of this Rock it is whence thoſe waters comes which waſheth and cleanſeth the ſoul from all his ſpots and pollutions, *Zach* 23. 1. which preſenteth the ſoul pure, and without ſpot or wrinckle, *Epheſ.* 5.2. This was the Rock *David* had recourſe unto in a ſinning time when he cried out, *O waſh me throughly from mine iniquity, and cleanſe me from my ſin.* And *David* did not onely flie to this Rock in ſinning times to be waſhed, but in fainting times to be refreſhed, *Pſalm* 28. 1, *Unto thee will I cry, O Lord, my Rock, be not ſilent to me, leſt if thou be ſilent I become like them that go down into the pit.*

Secondly, By the water out of the Rock in the Wilderneſs, together with the Manna which fell from heaven, may be meant the fleſh and blood of Chriſt which was given for the life of the world, *John* 6. 51. And ſo our Saviour expounds the Type of the Wilderneſs food: read *ver.* 58. with *John* 4. 14 For as a man cannot live where either of theſe be lacking, ſo neither can a man live ſpiritually if either his Manna or water be lacking: therefore it is that Chriſt preacheth, and in it preſſeth both theſe as neceſſary to ſalvation, *John* 6. 57. *And Jeſus ſaid unto them, Verily, verily, I ſay unto you, that unleſs ye eat the fleſh of the Son of man, and drink his blood, ye have no life in you.* For by the Fleſh of Chriſt (which anſwereth to the Type of the Manna) was everlaſting righteouſneſs wrought out for the elect in the room of that which they loſt in their firſt *Adam*, 1 *Cor.* 1. 30.

And

And the Blood of Christ (which answereth to the water which came out of the Rock in the Wilderness) that was shed to take away the guilt of that sin which the soul lay under in the sight of the Justice of God; this *John* the Divine tells you, 1 *John* 2. 1,2. *He is a propitiation in his blood for our sins*: so 1 *John* 1, 7. *And the blood of Jesus Christ cleanseth us from all sin*: Both of which (*viz.* the Manna and water) must be applied by the soul in a way of sound believing, or the soul cannot live, either the life of grace here, or the life of glory hereafter.

Now this is it which is a Believers principle food, which made *David* cry out when he was under the thoughts of it; what an excellent people the Saints were, *Psal.* 16. 3. he gives you the reason of it in *Psal.* 36. 8, 9. *They shall be abundantly satisfied with the fatness of thy house, and thou shalt make them to drink of the rivers of thy pleasures; for with thee is the fountain of life, in thy light shall we see light.*

There is one thing very remarkable about the Rock in the Wilderness, which is this, That the water came not out of the Rock until it was stricken by the rod in the hand of *Moses*, which shews us thus much, That as all the spiritual benefit, light, comfort, and refreshment (which comes home to a Believer) comes home to them through this spiritual Rock Jesus Christ: so the original cause of it was from Gods striking of him with the stroke of his wrath for sin, *Isa.* 53. 10 *It pleased the Lord to bruise him, and to put him to grief, and to make his soul an offering for sin*, Gal. 3. 13. *Christ hath redeemed us from the curse of the law, being made a curse for us.*

Use 1.

O then what a rate should Believers put upon their spiritual and temporal comforts; were Believers under the real sence of those dreadful strokes and lashing blows which our dear Sauiour passed under, that the door of grace and comfort

fort might be ſet open to the Saints, ſurely it would both occaſion more love to Chriſt then there is, and more highly to value their enjoyments then they do.

O ſoul, doeſt thou receive any ſpiritual or temporal mercy or comfort at Gods hands, doeſt thou meet with any inward light or refreſhment in thy ſoul.

O then look up to thy rock Jeſus Chriſt, and conſider with thy ſelf how much he endured and ſuffered for it e're it could come home to thy ſoul or body, what ſtrokes of the Fathers wrath he eudured and paſſed under before theſe waters of outward or inward comfort and refreſhment could come either to thy ſoul or body.

O how wonderfully would the knowledge of this both ſeaſon and ſavour the incomes of the Father to your ſouls.

CHAP. 9.

I come now to ſpeak of the Iſraelites drinking of the waters of Bitterneſs, called Marah. Exodus 16. 22, 23. *Though I ſhould (according to order) have placed this back before the ſtricking of the Rock; but becauſe I would not omit it, I have placed it here.*

YOu may obſerve, that as ſoon as the Children of *Iſrael* were delivered from the Red Sea, and brought into the Wilderneſs, the firſt waters that they drank of (that we read of) were waters of Bitterneſſe, or bitter waters, *Exodus* 16. 22, 23.

But this was done by the appointment of God: *Moſes* was to take a Tree (which God ſhewed him) Mark that (not every Tree would do it) onely a tree of Gods chuſing; and *Moſes* was to caſt the Tree into the Waters: which done, the waters which were bitter before, became ſweet and pleaſant to the taſte as before, *Exod.* 16. 5.

This leads us to the Ante-type, and as in a glaſs it ſhews us theſe things.

First, What portion the ſoul (which hath eaten the Lamb Chriſt) may expect to meet with as ſoon as ever he enters the wilderneſs journey in this world: he muſt preſently expect to drink of the waters of Marah, or bitter waters; which

which waters of Marah they will hold out the ſtate of affliction which accompany godlineſs in this life: how ſoon do poor ſouls experience (after they have eaten Chriſt the Lamb of God) the drinking of theſe bitter waters of affliction: what oppoſition doth the ſoul preſently meet with, both at home and abroad.

Firſt, at home, what cruel threatnings doth the wife meet with from the husband; and the husband from the wife; the childe from the parent, and the parent from the childe: and ſo the ſervant from the maſter, the brother from the ſiſter, and the ſiſter from the brother; how reproachfully will they ſpeak of the poor ſoul which hath eaten the Lamb Chriſt Jeſus, what taunts, jeers, flouts, ſcoffs, and mocks doth the ſoul paſs under (for Chriſt) in the family where he lives, reproaching the ſoul with the name of the holy Brother, or holy Siſter, and that they are of the order of the Brother-hood; (though theſe terms are not matter of reproach, but rather of honour, yet the wicked uſe them as words of reproach, to reproach the godly withal) and if the poor ſoul be at his devotion to God at any time, then he muſt be termed a houſe Prieſt, or a Tub Preacher. Thus the ſoul daily drinks of the waters of Marah, or waters of bitterneſs, *Pſal.* 123. 4.

And if the ſoul goes abroad at any time, the ſame he meets with amongſt his Neighbours; its he that can ſport himſelf with the poor ſoul, as the Philiſtines did with *Sampſon*, *Judges* 16. 25. What miſchief doth the wicked plot againſt ſuch a poor heart as the Pſalmiſt ſpeaks of, *Pſalm* 37. 12. 14. *The wicked have drawn out the ſword, and have bent the bow, to caſt down the poor and needy, and to ſlay ſuch as be of upright converſation.*

Beſides, our Saviour tells you what his people muſt expect while in the wilderneſs, *Mat.* 10. 34. 35. 36. ſaith Chriſt, *Think not that I am come to ſend peace on the earth, I am not come to ſend peace on the earth, but a ſword, I am come to ſet a man at variance againſt his father, and the daughter againſt the mother, and the daughter in law againſt the mother in law, and a mans foes ſhall*

be they of his own house, therefore saith *Paul* to *Timothy*, *He that will live godly in Christ Jesus must first suffer persecution.*

Besides, here is not onely persecution of the tongue which the soul doth pass under for the Lambs sake; but persecution of the hand also; imprisonment, loss of goods, banishment, yea, loss of life it self; therefore saith our Saviour, *You shall be hated of all men for my names sake, and they shall say all manner of evil against you falsly for my names sake: yea* (saith Christ) *the time shall come that he which killeth you shall thing he doth God service*, John 16. 2. therefore saith *Peter*, 1 *Pet.* 4. 12. *Think it not strange concerning the fiery trial, as if some strange thing had happened unto you.* No indeed, we should not account it a strange thing to suffer for Jesus Christ, and to be brought under trials and temptations for the Lamb Jesus: it is but a drinking of the waters of Marah which runneth at the mouth or entrance into our wilderness condition; which wilderness is our way to *Canaan*, through which all our Fathers went, and of which waters all our Fathers have drank of before us: for he that will not drink of the waters of bitterness for Christ, is never like to drink of the rivers of living pleasures, which are at the right hand of Christ, *Psal.* 16. 11. *Matth.* 26. 29.

Secondly, *Moses* was to take a tree and cast it into the waters, which done, the waters became very sweet and pleasant. This Tree cast into the waters of Marah types out to us Jesus Christ, who is oftentimes compared to a tree, *Zach.* 4 2, 3. *Rev.* 2. 7 *Jer.* 23 5. Its this tree of life cast into the waters of affliction which makes the Marah waters so sweet to the souls of Gods people. The Lord Jesus Christ hath himself dived into the bottoms of this pool of affliction: therefore in *Isa.* 53. 3 he is called a man of sorrows and acquainted with griefs; and saith the Apostle, speaking of the Lord Jesus, that he was in all points tempted as we are, sin onely excepted, *Heb.* 4. 15. That is to say, there is no condition of affliction in which a Christian can be found, but Christ the tree of life hath gone before him in the same condition of affliction,

fliction to ſweeten and ſanctifie that very condition of affliction to that ſoul.

Are you troubled with inward fears, violent aſſaults from the Devil ſo as to be hurried and driven by the violen winds of his temptation,

Truly in this very condition was Chriſt himſelf, *Mat.*4. 5. with 8.

Is it to be tempted to make uſe of any unlawful means to eſcape the trouble which the ſoul may be in, Chriſt himſelf was in this very condition, *Mat.*4 3. Are the people of God tempted to blaſpheme the name of God, his Word, or Worſhip,

Chriſt was in this condition before you, *Mat.* 4 9. Where he was tempted to fall down before the Devil and adore him as God, what higher blaſphemy can there be then this. Are Gods people tempted to diſtruſt and deſpair of the mercy, goodneſs grace and bounty of God;

Chriſt was likewiſe in this very condition himſelf before you were, read *Mat.*4.2. Doth the Devil tempt Gods people to deſtroy life, and doth Satan put a man upon the laying violent hands upon himſelf, and to become his own Butcher and the Author of his own murther? You may ſee Chriſt himſelf was in this condition before you, read *Mat.*4. 5,6. Beſides, doth the Devil put a ſoul upon the queſtioning the love and favour of God to his ſoul, and to call in queſtion the truth of his grace and his right to Adoption, in the ſame condition was Jeſus Chriſt, *Math.*4. 3. with ver. 6. Twice Satan comes to our Saviour with an (If) in his mouth, ſaying to Chriſt, *If thou be the Son of God.*

Secondly, So for outward Afflictions, Chriſt hath gone through them all, and had led the Van of all his travelling Army this way.

Is it to be derided and ſcorned for fearing God and keeping his Commandments, in this condition was Chriſt himſelf, *Mat.* 13 45,46,47.

Do we looſe a good name amongſt men, ſo did Chriſt, he

was

was called a Devil, and Belzebub the Prince of Devils; Is it Poverty, Hunger, Nakedneſs, and Cold, is it to be turned out of doors by friends and acquaintance, is it to be hunted up and down the Country from place to place for our Lives, is it Impriſonment, Condemnation, is it to be made to ſtand to the Bar of Juſtice amongſt the Malefactors, is it death it ſelf?

In all and every of theſe conditions was Chriſt himſelf, as the Tree caſt into theſe Marah waters of Affliction that he might ſanctifie them to us, and ſweeten them for our ſpiritual taſts, reliſh, and comfort.

Uſe 1.

Then what need had the ſoul in all his Wilderneſs Trials and Temptations, to fix a believing eye upon Chriſt, and to have great dependency on this Tree of Life, that can take out every Thorne out of his burthen of Afflictions, that only can ſweeten his bitter Cup to him, and can ſanctifie every condition to his ſoul.

Its reported of the Beaſts in ſome Countries (where the waters are ſubject to more Venome then ours are) that when they come to the water to drink, they all wait for the Unicorn, that ſo he might firſt put in his Horn, the vertue of which expels the venemous corruption which was in the water before, and then they all drink of the ſame.

O ſo ſhould the Lords people wait in the waters of Affliction upon Chriſt their ſpiritual Unicorn, who putteth down his long Horn of grace and refreſhment, to ſweeten theſe conditions of Affliction and Trouble to the ſoul, ſaith the Apoſtle to the *Hebrews* 12. Chap. ver. 2. 3. Set Chriſt before you as an example of ſuffering, and conſider him who endureth ſuch contradictions of ſinners, leaſt you faint and wax weary in your minds.

O how ſweet and comfortable to the ſoul (in all his Trials) muſt it be when the ſoul conſiders that Jeſus Chriſt went all

all along in all these things before him, to sanctifie and sweeten them all to the soul.

Besides, when the soul considers that Christ did not only travel through these conditions of Temptation and Affliction, to sweeten them to the souls taste,

But he is the Tree that still lieth in these Marah waters as a Companion with the soul in all his Trials, *Isa.*43.2.

1. Christ is there with his power to support them, *Isa.* 41.10.

2. Christ is there with his spirit to comfort the soul while in the affliction, 2 *Cor.*1.4,5. *John* 14. and 16.Chap.

To which truth I my self can set to my Seal who am at this time a Prisoner for the word of God and the testimony of Jesus Christ.

I can say Christ is such a Tree in the bitter waters of Marah, as that he comforts those that are in tribulation for his work and service.

Thus you have had a sight of the bitter waters of Marah, together with the Tree of Life cast into these waters; for the sanctifying and sweetning of them to the Wilderness travelling soul, who hath set forward to his *Canaan* of Rest and Peace.

CHAP.

CHAP. 10.

I come next to conſider the nature of the Wilderneſs.

WHich was a place of Rocks and Mountains, Hills and Vallies a place which afforded few Springs of water, a land of droughts, a place where no Corn would grow, a land of doubts and fears, a place which produced great enemies, who would in a warlike poſture oftentimes fight the poor Iſraelites witneſs *Og* King of *Baſhan*, and the *Amalekites*; beſides their curſing-*Baalam*, which came up with his mouth full of Curſes, with an intent to overturn the poor Iſraelites if it were poſſible.

Likewiſe this Wilderneſs might be called a place of Wonders and Miracles, becauſe of the wonderous appearances which God did give out of himſelf in delivering of them from the hands of the enemies, and in bringing of them ſafe to their promiſed land of *Canaan*, as in *Pſal.* 78. where you may ſee at large.

Now do not our ſpiritual Wilderneſs condition mightily ſimbolize with this deſcription of the Wilderneſs of old.

O what Rocks of danger do the ſoul ſometimes meet with in his Pilgrimage here in this world, what diſmal providences doth the ſoul paſs under while on this ſide Heaven, what trials and temptations doth God exerciſe his people under ſometime in this world, which like mighty Rocks and Mountains ſtand up before the ſoul to his great diſcouragement.

How much poverty doth God exerciſe ſome Godly ſouls under, what ſtraits and hardſhips do ſuch hearts paſs under becauſe of it, ſometimes what ſickneſſes and weakneſſes do others paſs under for many years together; what laſting Impri-

Impriſonment do others of his people many times paſs under in ſome parts of the world. Thus God leads his people up and down amongſt the Rocks and Mountains of difficulty, and ſometime from thence into the Valleys of deſpair and horrour, inſomuch that the ſoul is made to cry out often times, *My fleſh and my heart faileth me*, *Pſal*.37.26.

Thus it was with *David*, a man who was led a great part of his pilgrimage over Rocks and Mountains of diſtreſſes, how did God ſuffer the hand of King *Saul* to go out againſt him, how did *Saul* purſue the life of poor *David* from place to place, which made him to cry out, *I am purſued as a Partridge upon the Mountains, and that he ſhould one day periſh by the hand of* Saul, 1 *Sam*.27.1. Then the men of *Keilah* ready to betray him at another time, 1 *Sam*. 23.7. Then *Saul* comes out againſt him with no leſs then three thouſand men purſuing of him, 1 *Sam*.24.2. At another time his *Ziglag* burned, and his Wives taken captive, his goods taken from him, and his own ſervants ready to ſtone him, 1 *Sam*. 30. 6. And at another time his own Child raiſeth up in Arms againſt him, 2 *Sam*. 15.14. You may take a farther view of the mans condition, *Pſ*.73.2. *As for me my feet had well-nigh ſlept, and my ſteps were almoſt gone*, Pſal.31.4. with Pſal 30.3. *Pull my feet out of the net which they have privily laid for me, thou haſt brought my ſoul out of the grave, and thou haſt kept me alive*; ſo Jonah 2.2,3,4. *I ſaid and cryed by reaſon of my affliction unto the Lord, and he heard me out of the belly of hell; for thou haſt caſt me down into the deep, into the midſt of the ſea, and the flouds compaſſed me about, all thy billows and waves paſſed over me, then I ſaid I am caſt out of thy ſight, yet will I look toward thy holy Temple.*

Thus you ſee what Mountains and Rocks, Hills and Valleys the Children of God are led through in this world.

Uſe 1.

Then this ſhould quiet the hearts of Gods people, if his dealing be ſharp and hard with them, alas Chriſtians you

muſt know you are in the Wilderneſs while in this life a place of Rocks and Mountains; if you are exerciſed underhand tryals, its but with you as it hath been with the deareſt ſervants of God, the people of God of old had their Wilderneſs, the Church in the primitive times had their Wilderneſs, and thou muſt expect to meet with thy Wilderneſs if ever thou intendeſt to ſit down in *Canaan*, St. *Paul* tells you that this is common to Saints, to be led up and down by the Lord in the Wilderneſs, 1 *Cor.* 13.10. *There is no temptation but what is common to Saints*, ſo ſaith the Church, *Pſal.* 60 3. *Thou haſt ſhewed thy people hard things, thou haſt made us to drink of the wine of aſtoniſhment.*

Secondly, Have a care of murmuring and repining againſt the hand of God when upon you, or of calling God to an account for his leading of you in the wilderneſs. Remember what it coſt the Jews for giving way to a repining, murmuring ſpirit in the Wilderneſs, *Pſal.* 106.24,25,26. *Yea they deſpiſed the pleaſant land, they believed not his word, but murmured in the tents, and hearkned not to the voice of the Lord: therefore he lifted up his hand againſt them and overthrew them in the Wilderneſs.*

O labour for a chearful ſpirit which will help you on in your Wilderneſs condition with the more comfort. O labour to ſing the high praiſes of God in the Wilderneſs, that's the way to ſing his Hallelujahs in the good land.

Laſtly, Have a care of grieving the ſpirit in thy Wilderneſs condition, in concluding thy ſelf out of Gods favour becauſe of his hard dealings with and this his leadings of thee, when ever ſuch a temptation ſhall come upon thee, read that good word often, *Heb.* 12.5,6,7,8,9,10.

CHAP.

CHAP. 11.

Few Springs of water in the Wilderneſſe.

The Wilderneſs afforded few ſprings of water.

THis ſhews us the barrenneſs of all beneath, things as to true comfort and refreſhment, for ſo the word Water doth ſometime ſignifie, (*viz.*) comfort and refreſhment, *Pſal.* 42.1. Now there is little of this to be had in the Wilderneſs of this world, fix your eyes on what you will here below, here is nothing can afford you the leaſt comfort in ſpiritual trouble, it may be you have riches, honour, many friends, alas, what comfort can theſe yield the ſoul under ſpiritual trouble. This ſerves many times to help on trouble upon the ſoul, when the ſoul thinks upon the abuſe of the outward comforts which God gave him; but as to the allaying of trouble upon the ſoul, they are not to be accounted of, the Wilderneſs of this world is but an empty Well as to that water, which can refreſh the ſoul in a time of ſpiritual trouble, therefore ſaith *David* all my Springs are in thee O Lord, and ſaith Chriſt, it is I that can ſend you the Comforter, *John.* 16.7.

Uſe 1.

Therefore ſoul if ever thou wouldſt have comfort in thy troubled ſeaſons, look not for it in any thing below Jeſus Chriſt, read that of *Iſa.* 50.11. *Behold all ye which kindle a fire, that compaſs your ſelves about with ſparks, walk in the light of your fire and in the ſparks that you have kindled, but this ſhall ye have of my hand, ye ſhall lie down in ſorrow.* As Iſraels water

ſprings lay altogether in their *Canaan*, ſo the believers ſprings lyeth altogether above in his heavenly *Canaan*, *Rev.* 22 2. Therefore if thy ſprings of comfort and refreſhment are but few, O conſider thou art in thy Wilderneſſe while here, a place which affords great droughts but little water; but it is enough that thou art travelling to a land of Rivers and Springs of water, and fountains of living pleaſures which are at the Fathers right hand that runneth for evermore.

CHAP. 12.

The Wilderneſſe attended with doubts and fears.

Again the Wilderneſſe afforded many doubts and fears which aroſe:

Firſt, From the barrenneſs of it.

And ſecondly on the other hand, becauſe of the ſeveral attempts which the Inhabitants of the Country daily made, in order to their utter Ruine and Deſtruction.

THis leads us ſtill to behold the condition of the ſoul while on this ſide his Heavenly *Canaan* of Reſt and Peace; where do that Chriſtian live, that cannot ſpeak more or leſs of this kind of condition here in this life.

O the doubts and fears that do ariſe in the heart of a poor ſoul about his eternal condition, when the ſoul is under the withdrawings of theſe ſenſible enjoyments of the love and favour of God to his ſpirit, when the ſoul feels not theſe inward ſtirrings of the ſpirit of God as formerly the ſoul had

and

and could once experience; O what doubts and fears do this many a times create upon the heart of the Christian, which makes the soul to cry out, *Now I shall perish*, now God hath forsaken me and is angry with me, and intends to cast me off for ever. O I shall never have his love more, I thought once that I should never have inherited eternal life, O how have my soul been comforted heretofore concerning the truth of this: But now all my hope and comfort is gone, my grace is gone from within me, my God is gone, my heart and my flesh faileth me, because the favour of God is departed from me, and I left a miserable poor wretched soul, destitute of all help, hope, and comfort; so that like as the Israelites hearts would fail them for want of bread and water in their Wilderness, so doth the poor soul in his spiritual Wilderness condition, when his bread of life and water of life fails him, when grace seems weak, and comforts fail, and the inward springs of supply grows low, then the soul dies (as it were) within himself. Thus it was with *David*, *Lord* (saith he) *thou didst hide thy face, and I was troubled*, *Psal.* 30.7. And thus it was with the Spouse in *Cant.* 5.6. *I opened to my beloved, but my beloved had withdrawn himself and was gone, my soul failed when he spake, I sought him but I could not find him. I called but he gave me no answer.*

Look how it was with the Jews in their temporal and literal wilderness, no longer then they could see their bread and water could they have peace within, but were alwayes complaining, and murmuring, and doubting what would become of their conditions, and the condition of their generations to come: insomuch that they displeased God oftentimes against them, and made him to slay the fattest of them, *Psal.* 78.31, 32, For they could not believe for a day, but still doubted of Gods faithfulness every moment.

Thus it is with the soul in the spiritual wilderness, no longer then the soul is feeding upon the sensible enjoyments of Gods Holy Spirit, the soul is ready to conclude destruction to its self. Now the duty of the soul is to believe, and to

trust

truſt God, that although we never feel, or taſte, or diſcern any thing within us, yet ſtill to rely upon this promiſe, that God will ever be mindeful of his Covenant: ſo did *David*, 2 *Sam.* 23. 5.

O what a bleſſed frame of ſpirit was the Prophet *Habakkuk* in, c. 3. 17. 18, 19. When he uttered theſe words, *Although the fig-tree ſhould not bloſſom, neither ſhould fruit be in the vine, the labour of the olive ſhould ceaſe, and the field ſhould yield no meat, and the flock ſhould be cut off from the fold, and there ſhould be no herd in the ſtall, yet will I rejoyce in the Lord, and joy in the God of my ſalvation: the Lord is my ſtrength, he will make my feet like hindes feet, and he will make me to walk upon high places.*

Truly my friends, the beſt life is a life of believing, O this brings you in the moſt ſolid comfort and peace: therefore ſaith *Habakkuck*, cap. 2. 4. The juſt man ſhall live by his faith, and ſaith the Apoſtle, We walk by faith and not by ſight, 2 *Cor.* 5. 7.

O ſouls, my exhortation to you is what was the Apoſtles to the *Hebrewes*, *Heb.* 3. 12. *Take heed of ſuffering in you an evil heart of unbelief in departing from the living God.*

O labour to live more and more by believing, and leſſe by ſenſe, becauſe its a life that beſt ſuits the ſtate you are in, remember you are in the Wilderneſs, a place which affords great grounds of fears and many doubtings, and therefore you had need of a great deal of faith in the promiſes of God and the faithfulneſſe of God, or you may faint by the way, and at laſt die in the Wilderneſſe, and ſo never ſee the good land, *Heb.* 4. 1. *Let us therefore fear leſt a promiſe being left us of entring into his reſt, any of us ſhould ſeem to come ſhort of it.*

Now what is it that ſo much endangers a ſouls falling ſhort of the good land, the *Canaan* of reſt, (look you into the 3. chap. of this Epiſtle and the 18. ver.) You ſhall ſee it was want of a believing ſpirit.

Again, the Iſraelites fears did ariſe from thoſe enemies which aſſaulted them in the Wilderneſſe, as *Og* King of *Baſhan* and the *Amalekites*.

Thus

Thus it is with the ſoul in his ſpiritual Wilderneſſe, O what out-cries doth the ſoul oftentimes make, with reſpect to theſe horrid aſſaults, the ſouls enemies oftentimes makes againſt him in his inward man.

How doth ſin, and luſt, and temptation aſſault the poor ſoul; with what violence and ſtrength doth worldly mindedneſſe break in upon the ſoul; what ſad aſſaults doth Pride, Revenge, Concupiſcence, and Unbelief oftentimes viſit the ſoul withall, which makes the ſoul cry out (with *David*) many times, *I ſhall one day periſh by the hands of theſe Sauls which purſue my ſoul night and day like a Partridge upon the Mountains*; I ſay, what ſad fears do the riſings of theſe corruptions oftentimes occaſion in the ſouls of Gods people, which makes the ſoul to queſtion his condition many times ſaying, ſurely if I did belong to God, why is it thus with me; O if I had true grace, my corruptions could never be ſo ſtrong in me as they are.

O ſoul remember thou art in thy Wilderneſſe condition, and that affords great enemies, and tall *Anakins*, and curſing *Balaams*, which will very often affright thee with their raging blaſphemy.

How often doth the ſoul find within him (not only an oppoſing, warring, fighting *Og* within him) but alſo a curſing, dreadful, blaſphemous *Balaam*, as it were daily curſing the holy ſeed of God within the ſoul, which often times makes the ſoul to deſpair of ever getting home to his *Canaan* of reſt and peace. Thus it was with *David*, *Pſal.* 39.4. *All my iniquities are gone over my head as an heavy burthen, they are too heavy for me*, Pſal. 65 3. *Iniquities prevail againſt me.*

Thus it was with St. *Paul*, how ſenſible was he of the wilderneſſe-aſſaulting *Og*, and the *Amalekites* like corruption, which very often roſe up againſt him in his travelling through his ſpiritual wilderneſſe, which made him to cry out in *Rom.* 7.24. *O wretched man that I am, who ſhall deliver me from the body of this death.* Which leads me to the next particular of the ſouls condition while on this ſide his *Canaan* of

ever-

everlasting rest and true peace: which is this. The Wilderness of old was a place of discouragements; for there the false spies brought up that discouraging report about the good Land, and so weakened the hope and confidence of the people, which put them upon chusing a captain to go back again to *Egypt*.

How much of this kinde of experience do poor souls meet in their way to their spiritual and eternal Canaan; what sad discouraging reports doth the Devil and his agents bring up upon the good Land of Canaan to this very day and hour.

First, The Devil, how often doth he tell the soul, that he were as good go back again from the good wayes of God as to go on any further in them: for all the souls duties shall be as rewardless as they are worthless, and that God taketh no notice of him: and as for his sins they are too great for God to pardon them; and therefore let the soul never think (saith Satan) to get out of my kingdom and power of darkness: for doest thou believe (saith the Devil) that if God could pardon thy sinnes, that ever he would look on such a worthless, vile, sinful, poluted wretch as thou art, who doest all things in hopocrisie of heart: no, no, do not deceive thy self, thou shalt finde it otherwise; and therefore thou wert as good go back again to thy old conversation, and live as thou didst before.

Besides, saith Satan, doest thou ever think to enter so strait a gate as leadeth to heaven; doest thou not know that the Anakims both great and tall are in the way; doest thou not know that if thou goest this way any farther thou wilt lose the favour of all thy friends and relations; doest not thou see what a gazing stock thou wilt make thy self to all thy neighbours and acquaintance round about thee; dost not thou see the taunts, flouts, scoffs, and jeers which they will fling daily after thee: besides, thou art now pretty well to live in the world, and hast things full and whole about thee: but by those fines and sequestrations which the world will

will lay upon thee, this will quickly be gone from thee, and thou and thine forced to periſh in a miſerable condition. Moreover, doeſt thou not ſee before thine eyes, how ſome are whipt, others impriſoned, and at laſt hanged up by the neck: aſſure thy ſelf this will be thy portion if thou goeſt any farther this way. Come, come, ſayes the Devil, I will ſhew you a better way, be adviſed by me, come turn back again, ſave your ſelf, and what you have; you do but dream of building Tabernacles in the air, aſſure your ſelf by going the way you are a going you do but wade through impoſſibilities, and all ſhall fail you in the end: therefore get thee back again to the Land of *Egypt*, the old carnal condition from whence thou haſt been travelling a while, and fed upon onyons, leeks, the garlick and cucumbers which thou haſt been a planting for many years, and eat the fat of thy fleſh pots, and take thy pleaſure here; for there is nothing better under the Sun, then that a man ſhould rejoyce in his own works; for that is his portion: for who ſhall bring him to ſee what ſhall be after him.

Thus the poor ſoul hangs in doubt, and is oftentimes put to a ſtand, not knowing what to do, nor which hand to take; whether it be beſt to go back or forth in the wayes of God, becauſe of his diſcouragements.

Secondly, Satan will not leave the ſoul thus, but labours to ſet before the eyes of the ſoul the apoſtaſie of back-ſliding profeſſours, who have both their principles and practiſes in the wayes of God; from whoſe converſation he labours to argue the ſoul into the ſame practice of leaving the good wayes of God, and tells the ſoul, that in ſo doing, or in going back to *Egypt*, he doth no more then others have done before his face; perſons of greater parts and gifts then ever he yet had: and ſurely ſuch knew well enough what they did, and in doing what they have done, they have teſtified themſelves to be perſons that were acted by a wiſe prudent ſpirit; ſuch who make proviſion for their families according to Gods holy ordinance.

Thirdly, If Satan the old Serpent cannot prevail with these secret whisperings upon the soul, then he will send in his agents to deal farther with the soul; as Father, Mother, Husband, Wife, Children, and servants too; which cry out as *Peter* did once to Christ, *Good master save your self.*

And if all these cannot discourage the soul, then will Satan adde to all the rest one or two apostatizing professours, who with the rest, hang all together about the soul, crying out, Sir, what mean you to do, what have you a minde to ruine your self and all your family; do not you see that the Law of the Nation will not endure your Religion, nor those wayes of Worship which you set up and walk in.

Have not you had warning enough in others (who have lost all they had, and themselves in prison) to desist your work, and retreat your ground and come back again.

Then in comes the prudent apostate (not that he is such) but he, and such as he is thinks themselves so; and he undertakes to give the soul arguments from Scripture, to save himself, his Wife, and Children, and all his family, by telling him that he ought to be subject to every ordinance of man for the Lords sake; and that if he be commanded either to do, or not to do, which conscience at any time cannot let down, yet however he may satisfie himself with this consideration; that its the Magistrates sin in commanding the thing, or forbidding the thing to be done by in the worship of God (if the thing commanded or forbidden be in its self an evil) but not the subjects in obeying the thing commanded or forbidden.

Thus you see how difficult the Devil labours to render the poor souls way to the good Land, and how Satan fills the souls paths with discouragements; and how much Satan is like to prevail, without the infinite power of God be put forth to help and bear up the poor soul in his way to the good Land, which leads me to the next particular, which is this.

The wilderness of old might well be called the place of won-

wonders, because of the great miracles which the Lord did work for the Jews in their travels, in that notwithstanding all the seeming deaths & dangers the people past under in the Wilderness; yet the Lord by a powerful hand brought them to their promised Land in safety.

So soul, take this for thy comfort, that whatever the opposition be that thou meetest with in the way to thy eternal Canaan, yet bear up, fear not, for God will at last deliver thee out of the hands of all thy enemies, and carry thee safely through to thy appointed rest of glory, that thou mayest serve him in righteousness and true holiness in bliss to all eternity. *Luke* 1. 74, 75.

O soul, therefore hold up thy head, the work is the Lords, and although he suffers thee to tug with fearful difficulties and great oppositions; yet know this, that the battle is the Lords, and he will fight it in thee for thee: its true, it may be (as with *Gideon*) thou art ready to cry out of thy own weakness, thy family is the smallest in *Israel*, and thou the least in the family; but let me speak to thee in the words of the Angel to *Gideon*, *Judges* 6. 12. *Up, for God is with thee thou mighty man of valour.*

O soul, the Lord is engaged to bring thee home to glory, God hath sworn by his holiness, that it shall be so: therefore it must be so, read *Psalm* 89. 33. 34, 35, 36, 37.

O therefore arise, go out again thy enemies, fear them not, but look them boldly in the face. O look a corrupt, proud lustful, revengeful, unbelieving, worldly, fearful, dead, backward heart in the face, and look all the Devils in hell, and wicked men in the world boldly in the face; look all thy relations in the face, look a wicked world in the face, look ubtle inticing Apostates in the face: O fear none of these things, assure thy self there shall nothing of these prevail against thee, for God will fight for thee, and will be with thee in the battle, he will do all thy works in thee, and for thee, *Phil*. 2. 13. So that the gates of hell shall not prevail against thee.

O hearken to the voice of the Spirit of God in thy ſoul, which will ſpeak to thee as once *Joſhua* and *Caleb* did to the Iſraelites, *Numb.* 14. 6, 7, 8. *Fear not, the Land which we paſſed over to ſearch is an exceeding good Land: if the Lord delight in us, then he will bring us into this good Land, a Land which floweth with milk and honey; onely rebel not againſt the Lord, neither fear ye the people of the Land, for they are bread for us, their defence is departed from them, and the Lord is with us, fear them not*: therefore for a cloſe to this particular, take theſe two places of Scripture, and the God of heaven make them of uſe to the fainting, doubting, dying ſoul, *Deut.* 31. 8. *The Lord he is he that doth go before thee, he will be with thee, he will not fail thee, neither forſake thee; fear not, neither be afraid.* Deut. 33. 27. *The eternal God is thy refuge, underneath thee are the everlaſting armes, and he ſhall thruſt out thine enemies before thee, and ſhall ſay, deſtroy thou them.*

O therefore ſoul, let me adviſe thee not to yield to thy temptations, for aſſure thy ſelf in time thou ſhalt reap, if thou faint not. Let the gates of Hell do what they can, yet they ſhall go forth weeping, bearing precious ſeed, ſhall doubtleſs come again, bringing their ſhears with them, *Pſal.* 126. 56. *And the ranſommed of the Lord ſhall return to Zion with ſongs, and everlaſting joy ſhall be upon their heads, and they ſhall obtain joy and gladneſs, and ſorrow and ſighing ſhall flye away, Iſa.* 35. 10.

CHAP.

CHAP. 13.

The next thing that we are to take notice of is their bunch of Grapes, which was brought them from the good Land by the hands of their Spies; yet notwithstanding they could not believe.

THis bunch of Grapes which were brought out of *Canaan* by the Spies might lead us to the sheddings abroad of the Holy Spirit of God upon our hearts if we truly believe: for the end why God sent the Grapes of *Canaan* to the Israelites while they were in the Wilderness, it was to assure their hearts to the making good those promises which God before made to their Fathers concerning their certain arrival at the Land of promise; and so it was to be an earnest or pledge to them which believed of their right to the Land of promise, that assuredly as they did eat of that bunch of grapes which came from *Canaan*, so assuredly if they would believe, the Lord would bring them safe home to the full vintage. Now of the same use is the Holy Ghost, which God sends down into the hearts of the faithful

You may call the breathings of the Spirit of God in the hearts of the godly, the fore-running bunch of Grapes of the eternal Canaan, which doth yield forth his blessed, refreshing, comforting, chearing juyce into the hearts of the people of God.

God gives out the holy Spirit to assure the godly that the Land

Land is a good Land unto which they are a travelling. God gives his people the ſweet ſenſible taſtes of glory to come before-hand.

O how hath God drenched the ſouls of his people with draughts of this ſalvation ſometimes, when in an ordinance of God. This made *David* prize ſo much the houſe of God, *Pſalm* 27 4. It was the coming down of thoſe heavenly Grapes, or ſpiritual Dews from the Spirit of God, which did ſo much draw and attract his heart thither-ward ſo much, *Pſalm* 36 8. *For thou ſhalt abundantly ſatisfie them with the fatneſs of thy houſe, and make us to drink of the Rivers of thy pleaſures.*

The work of which heavenly dews of the Spirit is to witneſs to, and in our hearts about the great right we have by free Grace to the good Land of promiſe, which is Heaven, *Rom.* 8. 16 *The Spirit it ſelf beareth witneſs with our ſpirit, that we are the people of God*: ſo 1 *John* 4. 13. *Hereby we know that we dwell in him, and he in us, by his Spirit which he hath given us.* That is, the Holy Spirit is given us to aſſure us of the right we have to heaven; the Father gives it to his as the imagining pledge that by it we might hold God to his promiſe or bargain, that ſo heaven might be good to believers in law; for you know in Law a penny given upon bargain or ſale as an earneſt of that bargain, gives ſtrength to the bargain, as that the party cannot ſtart from it, but in Law is tied by it to make good the ſame: therefore in 2 *Co.* 1 22. the Holy Spirit of God is called the earneſt ſent down into our hearts; yet notwithſtanding as *Iſrael* could not believe they ſhould come to the good land, although God ſent them the grapes of the Countrey, as the aſſuring earneſt of it; ſo is it likewiſe with the Lords people in this life, notwithſtanding they receive from God thoſe many ſecret witneſſings of the Spirit, and many bleſſed refreſhings which have been ſealed home upon the heart by the bleſſed Spirit of God. Yet how hard a matter doth the ſoul finde it to bear up with God in a way of believing: how doth the Devil labour daily to make

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the ſoul to call in queſtion his greateſt enjoyments of the Spirit of God: thus it was with the good man in the Pſalms, *Pſalm* 73. 25. *My fleſh and my heart faileth me*: ſo *Paul*, though he could ſay ſometimes he was full of the bleſſings of the Goſpel of God, and that he had been caught up into the third heavens, where his enjoyments of the Spirit were ſo large, as that he hardly knew whether he were in the body or no, yet at another time under the ſentence of death, in his own eſteem, even as deep as hell, 1 *Cor.* 2 9. Therefore ſoul, if it be ſo with thee, remember that its the condition which is proper to the Wilderneſs ſtate in which thou art; and though thou canſt not alwayes believe, *Yet God abideth faithful, and cannot deny himſelf*, 2 *Tim.* 2. 13. And that *the foundation of God ſtandeth ſure, having this ſeal, The Lord knoweth who are his*, *ver.* 19. And for thoſe men and women which do not experience theſe ebbings and flowings (inwardly) of the Holy Spirit of Faith and Comfort upon their ſouls, but boaſt of the conſtant, ſound, abiding comfort, which they have of heaven, and of the love of God in the ſence of it upon their ſouls, as ſome have done in my hearing; let them profeſs what they will, yet to me the ſoundneſs of their conditions is highly to be queſtioned: I do except ſome ſtrict, cloſe walking, humble ſouls.

CHAP.

CHAP. 14.

I come now to ſpeak of thoſe Types which were handed out to the Jews in the time of their being in the Wilderneſs.

THe firſt was the cloud, which alwayes led them up and down in the Wilderneſs, *Exod.* 40. 3, 4. with 36, 37, 38. verſes. Now this Cloud was undoubtedly a Type of Jeſus Chriſt, in theſe two reſpects.

Firſt, In that the cloud guided the people from place to place, up and down in the Wilderneſs; ſo the Lord Jeſus Chriſt, he it is that leadeth the Church up and down in the preſent Wilderneſs of this world, 1 *Cor.* 10 2. And as the Jews were not to move any way until the Cloud went before them, ſo it ſhould teach all Chriſtians not to move any way (in what condition ſoever they be in) until they can ſay, the Lord Jeſus Chriſt their ſpiritual Cloud goes before them, and leads their way for them: that ſoul loſeth the honey of the condition he is in, that wanted patience to tarry for Chriſts leadings, as in the caſe of King *Saul*, 1 *Sam.* 13. 9, 10, 11. Therefore the advice and councel of the Lord to all his people is this, *Iſa.* 52. 12. *For ye ſhall not go out with haſte, nor go by flight, for the Lord will go before you, and the God of Iſrael will be your reward*: ſo *Iſa* 28. 16. *And he that believeth ſhall not make haſte.*

Secondly, The Cloud was a Figure or Type of Chriſt, for its protecting and ſheltering uſe which it afforded the Church in the Wilderneſs of old, by which means they were hid from danger: ſo is Jeſus Chriſt ſuch a cloud of protection

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to his Church and people in their wilderneſs condition in this life, as that though Satan, the world, and the fleſh, ſet upon the Church with a purpoſe to overthrow and devour them at once, yet they cannot overcome them. Hence it is that *David* calls Chriſt a defence, and a refuge to his people: ſaith *David*, *Pſalm* 58. 16. *I will ſing of thy power, yea I will ſing aloud of thy mercy in the morning, for thou haſt been my defence and refuge in time of trouble*: ſo *Pſalm* 94. 22. *But the Lord is my defence, my God is the rock of my refuge*: ſo ſaith the Church in *Iſa.* 12. 2 *Behold, God is my ſalvation, I will truſt and not be afraid, for the Lord Jehovah is my ſtrength and my ſong, he is alſo become my ſalvation*: Therefore doth *Paul* make it to appear, that the Cloud in the Wilderneſs was a Type of Chriſts great care of, and protection over his Church, 1 *Cor.* 10. 1, 2, 3, 4. *For we were all Baptized unto Moſes in the cloud, and in the Sea, and did all eat the ſame ſpiritual meat, and did all drink of the ſame ſpiritual rock that followed them, which Rock was Chriſt.*

Thus you ſee not I onely, but the Apoſtle alſo applies the Wilderneſs Cloud to Jeſus Chriſt, which muſt hold out, and intend the great ſafety which Chriſt doth daily adminiſter to his Church, as the Saviour of it.

Uſe 1.

Then this ſhould teach thee ſoul, when ever thou art aſſaulted by temptation ariſing either from the Devil, the World, or thine own corrupt heart, then to get in under this Cloud, and there to ſhelter thy ſelf; here wilt thou be covered in the day of battle, and thou needeſt not fear what men or Devils can do againſt thee, *Pſalm* 26. 3. 5. *Though an hoſt ſhould encamp againſt me my heart ſhall not fear, though war ſhould ariſe againſt me, yet in this will I be confident, for in the time of trouble he ſhall hide me in his pavilion, in the ſecret of his tabernacle ſhall he hide me, he ſhall ſet me upon a rock.*

Thus you ſee how confident *David* was, and thought him-

ſelf to be under this covering and cloud of defence. O ſoul, ſo will it be with thee if thou flieſt to the Lord Jeſus Chriſt, and art careful to make him thy covering and protecting hiding cloud: thou ſhalt then be far from trouble, no evil ſhall come nigh thy tabernacles. *Job* 11. 17. 18, 19. *Thine age ſhall be clearer then the noon day, thou ſhalt ſhine forth, thou ſhalt be as the morning, thou ſhalt be ſecure, becauſe there is hope; yea, thou ſhalt dig about thee, and thou ſhalt take thy reſt in ſafety; alſo thou ſhalt lie down, and none ſhall make thee afraid, yea many ſhall make ſuit unto thee.* But if on the other hand thou ſhalt neglect to get under the ſpiritual cloud and covering; what ever covering elſe thou ſhalt hide thy ſelf under, it will certainly fail thee in the time of trouble, for God will tear it to pieces, and thou wilt be found naked; then woe, woe to thee in the day of Gods wrath, when he ſhall come forth to render vengeance upon all that know not God, and obey not the Goſpel of our Lord Jeſus Chriſt, as the Apoſtle ſpeaks, 2 *Theſ.* 1. 7. 8, 9.

O ſoul, who ever thou art that ſhalt read theſe lines, I beg thee therefore to hearken to that good advice given thee from the Lord in *Iſa.* 55. 6. *Seek the Lord while he may be found, and call upon him while he is near.*

CHAP.

CHAP. 15.

I come in the next place to ſpeak of the Brazen Serpent, another Type which was given out to the Children of Iſrael *in the Wilderneſſe: read* Numb. 21. 6, 7, 8, 9.

THe occaſion of which was this: becauſe of thoſe hot fiery ſtinging Serpents, which in the Wilderneſſe had deſtroyed ſo many of the Iſraelites up and down in the Countrey; therefore did the Lord out of compaſſion to the Jews cauſe a thing to be made called a Serpent; and it was to be ſet upon a pole for this end (*viz.*) that if at any time any of the people ſhould be ſtung by any of the Serpents in the Wilderneſs; if they at the ſame time ſhould but look up at the Brazen Serpent ſet upon a pole in the midſt of the Camp for that purpoſe, this would bring them home an immediate cure upon their perſons at the ſame inſtant.

Now this Type had (as to its uſe) ſpecial reference to Jeſus Chriſt; for ſuch a remedy is Jeſus Chriſt to ſpiritual ſtinged ſouls. God in mercy to the elect hath ſent his Son into the world, and advanced Chriſt his Son upon the pole of the Goſpel, that he might cure them of their ſpiritual ſtingings (occaſioned by Sinne, and the Devil, the worſt of Serpents.) If we look up to this Serpent upon the pole of the Goſpel with an eye of faith, *John* 3. 16. *God ſo loved the world, that he ſent his onely begotten Son into the world, that whoſoever believeth on him ſhould not periſh, but have everlaſting life*: ſo *John* 1. 29. *Behold the Lamb of God which taketh away the ſins of the world.* Alluding to the uſe of the brazen Serpent

in the Wilderneſs, which was to be looked up unto, or to be beheld, ſo ſaith *John* of the Lamb Chriſt Jeſus; behold the Lamb or look up to him if you ever intend to be cured of your ſpiritual ſtingings: therefore for this purpoſe Chriſt is called the healer of the nations, *Rev.* 22. 2.

Uſe 1.

O then ſoul, whoever thou art that at any time art bit with the guilt of ſin, or by the prevalent working of any corruption.

O ſoul, if thou wilt but look up to Jeſus Chriſt the ſpiritual Serpent by an eye of faith, thou mayeſt as certainly expect a cure to be wrought on thy ſoul, as the Iſraelites who in looking up to their brazen Serpent in the Wilderneſs might expect a cure to be done on their bodies: therefore is ſalvation tendred upon this act of the ſoul in looking up to Chriſt by an eye of faith, *Iſa.* 45 22. *Look unto me all ye ends of the earth, and you ſhall be ſaved.*

O therefore ſoul have a care thou doeſt not loſe looking up to Chriſt; there is nothing elſe will, or can damn thy ſoul but this thy not looking up to Chriſt as a Saviour and Redeemer, and reſting upon him alone for life and ſalvation, as one that is able to ſave to the utmoſt, as the Apoſtle ſpeaks in *Heb.* 7. 25.

CHAP.

CHAP. 16.

I now come to ſpeak of the Tabernacle, another Type given out to the Iſraelites in the Wilaerneſs, the manner and form of it I have already deſcribed to you before.

THis Tabernacle was typical two wayes, or it typed out theſe two things to us.

Firſt, Chriſt himſelf.

Secondly, The Church of Chriſt.

Firſt, It typed out Chriſt himſelf, and that in theſe reſpects.

Firſt, As to the glory and excellency of Jeſus Chriſt, the Tabernacle was exceeding excellent and glorious within, for all the inward parts of it were over laid with pure Gold, *Exod.* 35. This was to ſhew us the richneſs and worth of the Son of God, that ſo the creature might ſee cauſe to deſire him, love him, and chuſe him to themſelves, as their higheſt portion for ever: therefore when the Holy Spirit doth ſpeak of Chriſt, it ſpeaks of him under this conſideration as excellent, *Prov.* 3, 13, 14, 15, 16. *Happy is the man that findeth wiſdom, and the man that getteth underſtanding, for the merchandize of it is better then the merchandize of ſilver, and the gain thereof then fine gold; ſhe is more precious then rubies, and all the things which thou canſt deſire are not to be compared to her; length of dayes are in her right hand, and in her left hand riches and honour.* *Heb.* 13. (ſpeaking of Chriſt, ſaith) *He is the brightneſs of his Fathers glory, and the expreſs image of his Fathers perſon.*

There-

Therefore ſaith the Spouſe, *Cant.* 5. 10. (ſpeaking of Chriſt) *He is the chiefeſt to me of ten thouſand.* And to this agreeth the words of *Peter*, ſpeaking of Chriſt, 1 *Pet.* 2. 7. *To you which believe he is excellent.*

Secondly, As the Tabernacle typed forth Chriſt in point of beauty or excellency, ſo in point of acceptation; for in the Wilderneſs, if the people would worſhip God acceptably, it muſt be at the door of the Tabernacle: ſee *Numb.* 8. 15. *chap.* 18. 3, 4. 7. 8. and at the Tabernacle door were the people to wait, until the Prieſt within had done the ſervice of the Tabernacle for them before the Lord: which ſhews us thus much, that if we intend in Goſpel dayes to worſhip the Father acceptably, we muſt come to the Father, at the Tabernacle Chriſt, and by the hand of Faith lay down our offerings at the door of his Worth and Merits: therefore ſaith Chriſt himſelf, *John* 14. 6. *I am the way, the truth, and the life, no man can come to the Father but by me.*

Uſe 1.

O therefore ſoul, when ever thou doeſt any thing of the Worſhip of God, be ſure thou come to God alwayes by the door of this Tabernacle Chriſt, if thou meaneſt to be accepted in and about what thou doeſt in the ſervice of God, offer all thou haſt to offer God withal, in Chriſts name, in and by his worth and merits, onely for his ſake, and upon his account, and be wholly nothing in thy own eſteem: Come to the door of the Tabernacle, under the ſence of a meer piece of nothing; bring with thee a ſelf-loathing, and ſelf-condemning, ſelf-abhorring frame of ſpirit, and let Chriſt be all, and in all to thy ſoul, and in thy eſteem, when thou art before the Lord in point of acceptation, *Phil.* 2. 8, 9. *I count all things but as dung in compariſon of Chriſt, and I deſire to be found alone in him.*

Thirdly, The Tabernacle was a Type of Chriſt in point of revelation, *Exod.* 40. 35. with *Levit.* 1. 1. *Exod.* 30, 6. For tho-

thorow it God appeared to the people, and out of which God gave the knowledge of his will and minde, as the above Scriptures shew.

This answereth to the usefulness of Jesus Christ to the Elect of God, or it shews us very much of the prophetical Office of Christ; for it is Christ onely that can give out the knowledge of his Fathers will and pleasure to the Church of God. All the manifestations of the love, grace, mercy, favour and councel of God comes home to the Church, through the humane nature of this blessed Tabernacle Christ Jesus: therefore saith Christ, *John* 14 24. *The word which you hear is not mine, but the Fathers which sent me. John* 15. 15. *I call you friends for all the things which I have heard of my Father I have made known unto you. John* 12. 49, 50. *For I have not spoken of my self, but the Father which sent me gave me a commandment what I should say, and what I should speak; and I know that his commandment is life everlasting; whatsoever I speak therefore, what the Father said unto me so I speak.*

Hence is Christ called the wonderful councellour, *Isa.* 9. because of his revealing office; by all which it appears, that Christ is the way through which the Father reveals, or maketh manifest himself to his people now, as he did to the Israelites of old through the Tabernacle.

Use 3.

O therefore soul, if thou wouldst have more fatherly grace let out upon thy soul, if thou wouldst have more of the knowledge of God, more of the love of his Spirit of Light and assurance, if thou wouldest know more of his will so as to obey it and live to it, O then wait upon God at the door of this Tabernacle Christ, for in him it is that the Father will speak with thee, and no where else, *Matth.* 3. 17. *This is my beloved Son in whom I am well pleased.* O wait upon him in the meanest of grace, break through all discouragements, and opposition, and temptations to wait upon the ordinances

ces of the Goſpel if ever thou intendeſt to acquaint thy ſelf with the ſaving knowledge of Gods preſence of grace and favour to thy ſoul. O ſtir not from prayer, reading, hearing the word, meditation, Chriſtian conference, and communion with the Lords people; for thou waiteſt upon Chriſt in all theſe things, and in waiting upon Chriſt thou waiteſt upon the Tabernacle, through which God will diſcover himſelf to the people; therefore be not diſcouraged to wait here: though thou meeteſt but with little profit hitherto, yet the promiſe is in *Iſa.* 30 31. *He that waiteth upon the Lord he ſhall mount up as on eagles wings; they ſhall run and not be weary, walk, and not be faint.*

But to be a little more particular about ſeveral things in the Taberuacle; as they were many in number, yet not a thing there without its ſpecial uſe and ſignification, as they related to Chriſt; and there is not one of theſe things but had a wonderful deal of glory and excellency laid up in them; and were but the ignorant more acquainted with it then they are, they would not ſlight the Books of the old Teſtament as they do.

CHAP. 17.

I now come to ſpeak of the ſeveral things in the Tabernacle, and firſt I begin with the Ark.

FIrſt, there was in the Tabernacle a very glorious thing called an Ark, *Exod.* 37. 1, 2. The ſignification of which we finde to be the Worſhip of God accompanied with his pre-

ſence; therefore in 1 *Sam.* 4. 21. when the Ark was taken by the Philiſtines, its ſaid that the glory of God was departed from *Iſrael*, meaning the Worſhip of God, wherein God was in an eſpecial manner preſent with his people: ſo *Pſ.* 132 8. For indeed the worſhip of God is the glory of any Nation, and when that is gone their true glory is gone, although it may be they do not ſee it.

Uſe 1.

Then how may we pitty thoſe Nations that are without the true worſhip of God, alas they are without true glory, they have not excellency or beauty upon them, they have not the worſhip of God; whatever they may account of themſelves, yet God and his word accounts them to be a baſe ignoble nation or people, a whole nation of them not worth one ſingle perſon of that people which have the worſhip of God amongſt them: read *Iſaiah*, where God is a ſpeaking of theſe perſons that had his worſhip kept up amongſt them, and do but obſerve how God values them in compariſon of others which had not this true worſhip amongſt them, ſpeaking to *Iſrael*, ſaith thus, *Iſa.* 43. 3, 4. *For I am the Lord thy God, the holy one of Iſrael thy Saviour; I gave Egypt for thy ranſome, Ethiopia and Seba for thee: ſince thou haſt been precious in my ſight thou haſt been honourable, and I have loved thee: I will give men for thee, and people for thy life.* Now *Iſrael* had the true Worſhip of God amongſt them, but *Ethiopia*, *Seba*, and *Egypt* had not: and that is the reaſon that God prefers *Iſrael* above and beyond the other nations: but when the God of this world hath wholly blinded the eyes of the nations of the earth, as the Apoſtle ſpeaks in 2 *Cor.* 4. 4. As that the light of the glorious Goſpel cannot ſhine in upon their hearts: Its no wonder if the nations of the earth findes not the want of this mercy.

Secondly, O then what a ſad thing is it for a Nation that once had the Goſpel amongſt them ſhining in its luſtre and

brightneſſe round about their Tents and Tabernacles to be guilty of driving and forcing the Goſpel away, and the pure Worſhip of God away from them; what worthleſs creatures are ſuch, and what a worthleſs Nation is ſuch a Nation (think you) in Gods ſight, who ſhall in the face of God cry down, and vote down, and thruſt out from amongſt them the Ark of his Worſhip and Goſpel, as a thing not worthy to live or abide amongſt them. Certainly if the *Gadarens*, *Luke* 8.37. Did render themſelves a vile people in Gods ſight in putting Chriſt from their Country (though done with a mild intreaty) how much more vile hath that Nation or people rendred themſelves in the ſight of God, who have not patience with the *Gadarens* to intreat him civilly to depart from them, but wicked *Pharaoh*-like, doth violently force him and drive him out of their Coaſts; Certainly I know not a blacker Character can hang over a people or Nation, then this Character which do more ſtrongly witneſſe the Ruine of ſuch a people then this doth, read theſe places, *Prov.*1.25, 26,27. 2 *Chron.*36.16,17. *Theſ.*1 2, 15, 16. You likewiſe know what became of *Pharaoh* and his whole Army, together with all the glory of his Kingdom, ſuddenly after he had contracted this kind of guilt upon him and his Nation; and certainly the Lord favours this kind of ſin no more now then in *Pharaohs* time, and his arm is not ſhortned, he is as well able to reach ſuch a Nation now as then: O where this kind of ſin dwells, the good Lord give that Nation ſound Repentance for it before he comes to tear them in pieces.

A 2d. thing about the Ark which we are to take notice of is this, you read in *Exod.* 37. 2. That the Ark was overlaid with pure gold; which ſheweth us both the excellency and purity of the Worſhip of God, for as gold is both excellent and pure, ſo is the Worſhip of God, it is both excellent and pure; therefore when that holy Ghoſt ſpeaks of the Worſhip of God, he compares it to a Sea of Glaſs as clear as Cryſtal, *Revelations* 4. 6, Meaning for the worth and purity of it.

A third thing about the Ark is this, there was a Crown of gold round about above upon it, *Exod.*37.1,2. This Crown upon the Ark denotes the Authority which God hath ſtamped upon his Worſhip, Gods Worſhip hath his Authority ſet upon it, for ſuch is the Import or ſignification of the word Crown, or the thing called Crown, it ſignifies Rule and chief Authority, which commands obedience and ſubjection to its Law, Will, and pleaſure.

Uſe 2.

The uſe we ſhould make of this Myſtery will teach us this Leſſon. Firſt, to their peril who ever they be that ſhall dare to alter any part or Tittle of this Worſhip of the Altar, or ſhall mix it with any of their own whoriſh, helliſh Inventions, or Romiſh fopperies, *Deut.* 12.32. *What thing ſoever I command you, that obſerve to do it, thou ſhalt not add thereunto, nor diminiſh from it.*

Hence it is that *Moſes* in the giving out of the Worſhip of God to the people was admoniſhed, that he ſhould not vary from the pattern ſhewed him in the mount, we are to take notice of the pattern laid down in the word of God, and by that Rule to build Gods houſe, and only according to that to ſteer our compaſſe in and about the Worſhip of God, *Iſa.*8.20. *To the Law and the Teſtimony, if any man ſpeak not according to this Rule, its becauſe there is no light in him*: Beſides, the Crown upon the Altar ſhews us thus much, that none are left to their wills as arbitrary in the performing of Worſhip to God, ſo as to do it when we pleaſe, as none are left (in this caſe) ſo to their own wills to do it how they pleaſed; ſo likewiſe none are ſo left to their wills to do it or perform it when or at what time they pleaſe, neglects in this caſe are dangerous, not to attend the Worſhip of God either in publick or private, where and when God requires, is to ſin againſt the Crown upon the Altar, which is the Authority of God, and to incur the diſpleaſure of God, and indeed to be

guilty of any wilful rashness or neglect in this business, is the ready way for a man to lay himself open to great punishments from the hand of the Lord, *Jer.* 11. 3. *Cursed be the man that obeyeth not the words of this Covenant*, so *Jer.* 48. 10. *Cursed be he that doth the work of the Lord deceitfully.*

O therefore soul remember that the Altar-worship hath its Crown above upon it, which signifyeth the Authors Authority or Law, which requireth thy submission or subjection to it, so as to be careful thou provest not a wilful corrupter or neglector of the Worship of God.

Again, in the Tabernacle was the Mercy-seat placed, which had two Cherubims at the two ends of it, whose faces looked towards the Mercy-seat, *Exod.* 37 6 7, 8 9.

First, By the Mercy-seat placed in the Tabernacle, I understand to be meant the Lord Jesus Christ, whose bloud and merits is the ground of Gods great manifestations of love and grace to the Elect, saith the Apostle, 2 *Cor. Cor.* 5. 19. *God was in Christ Reconciling the world to himself.* Mark, God was in Christ, that is, in his humane nature, appearing through it to men as he did through the Mercy-seat of old, *Rom.* 5. 9, 10. *We are saved from wrath through Christ by being justified by his bloud, for when we were enemies we were Reconciled to God by the death of his Son, much more being reconciled we shall be saved by his life*; so that you see Christ the Mercy-seat is the ground of all the grace, love, mercy and Reconciliation which from the Father comes home to the Elect, I mean a procuring ground, not the efficient or first moving ground. In a word, this Mercy-seat shews us what Christ is in all respects to believers, could we pick it out of this Mystery; and it takes in all that Christ is or was anointed to be or to do for his Church and people, it takes in Christs bloud, Christs sufferrings, Christs righteousness, Christs satisfaction given to the Father, Christs Life, Christs Death, Christs being in the Grave, Christs Ascension, Christs Priesthood, Christs present work of Intercession now in Heaven, Christs Offices, as King, Priest, and Prophet to and for his people, for their good

good and comfort forever; all this and more do the Mercy-seat in *Exod.* 37. Comprehend and shadow forth to us for our instruction, so that believers should look on all the dispensations of God towards them, (be they sweet or bitter) always flowing forth to them from the Mercy-seat or place of Reconcilement, the seat where God always sits when he hath to do with believers, as the Apostle speaks, 2 *Cor.* 5. 19 *God in Christ Reconciling the world to himself*, so *Rom.* 8. 32. *He that spareth not his own Son, but delivered him up for us all, how shall he not with him freely give us all things*: Its all mercy, love, and grace which comes from God to his people, because it comes forth from God through the Mercy-seat Christ, though the providence may be mixed with never so much sharpness or bitterness, yet it shall end in mercy, for it comes in mercy, *Rom.* 8 28 We know that all things shall work together for good to them that love God, to them who are called according to his purpose.

Again, whereas it is said that the faces of the Cherubims still looked towards the Mercy-seat, it shews us how the whole Trinity doth agree together and accord in the good of Gods Elect, for I look on this Figure as an Emblem of the blessed union of the three persons, of Father, Son, and holy Spirit, my looking on this is by way of allusion, the Mercy-seat to be meant of Christ the second Person, the two Cherubims to be meant of the Father and holy Spirit proceeding both from Father and Son, so that as the faces of the two Cherubims were placed with their eyes towards the Mercy-seat, it shews us thus much, that what good God the Father did will the Elect before time, and what grace, and mercy, and love the holy Ghost did manifest, make known, and reveal to the Elect in time by spiritual application; all this ariseth from Christs merits, bloud, and righteousness as the procuring cause of all; to this agreeth the words of St. *Peter*, *Pet.* 1. 1, 2. *Elect according to the foreknowledge of God the Father* (mark there is the act of the first person) *through the sanctification of the spirit*, (there is the act

of

of the third perſon) *unto obedience and ſprinkling of the bloud of Jeſus Chriſt* (there is the act of the ſecond perſon as the procuring cauſe and ground of all) Or thus:

By the two Cherubims at the two ends of the Mercy-ſeat, we may underſtand Chriſts ſtanding between God and the rigour of his Juſtice in our ſtead and for our ſakes, that God might look on the Law through Chriſt as fulfilled by him for our ſakes and in our behalf; yet take this Caution along with you, that although the Mercy-ſeat with its two Cherubims may be alluded unto as a Figure of the concurring agreement of the three perſons (Father, Son, and holy Spirit) in and about the Salvation of the Elect; yet this proves not a ground for any to attempt the making of any Image or ſimilitude of either perſons in the Trinity, ſo as to Woſhip them by, as the Papiſt blindly dream, for its ſaid in *Deut.* 4. 15 *That there was no ſimilitude ſeen in the Mount*, ſo that what ever have been ſaid of the three perſons through the above ſaid ſimilitudes, are not to be underſtood as Repreſentations of his Divine Eſſence, but of the works of God, which are thoſe ſeveral manifeſtations of grace, which through Chriſt he applys to the Elect by his ſpirit. So much as to the bleſſed Myſtery of the Cherubims placed in the Tabernacle at the two ends of the Mercy-ſeat.

CHAP.

CHAP. 18.

I now come to ſpeak of the place where the Ark did lie in the Tabernacle.

THe place appointed for the Ark to ſtand in while in the Tabernacle, it was under the Mercy-ſeat, for we read in *Exod.* That when *Moſes* had put the Tables (wherein the ten Commandments were written) into the Ark, then did he take the Ark and carry it into the Tabernacle, and placed it under the Mercy ſeat, *Exod.* 40. 20. Then took he a veil and ſpread over it for a covering that it might not be ſeen, ver. 21.

Now the great Myſtery of this Type or Figure, I conceive to be this,

Firſt, By the ten Commandments written in the Tables of the Ark, I underſtand for the matter of it to be meant the Covenant of works which God made with all men (in their Repreſentative *Adam*) in Paradiſe, which Covenant we have all broken, and ſo lie under the penalties of the breach of this Covenant in our ſelves for ever, *John* 3 36. *Rom.* 5. 12. Which Covenant came Jeſus Chriſt to fulfil in the greateſt exaction of it; for all that ever Chriſt did or ſuffered in the fleſh was to give this Covenant its full ſatisfaction in our behalf, if we prove to be true believers, *Rom.* 10. 4. *Chriſt is the end of the Law for Righteouſneſs to every one that believeth.*

Now by *Moſes* his putting the fiery Law in the Ark under the Mercy ſeat, I underſtand theſe things.

Firſt, That the moral Law as it is a Law or Rule of life to a Chriſtian, is not ceaſed as ſome would have it go, you ſee

it

it was not thrown away but only hid under the Mercy-seat, and the hiding of it was what had relation to God more then to the people, the hiding of the Law was to put out of Gods sight, that he might never see it more, it was not hid that believers should never see it more.

Secondly, It was to shew us that the condemning, accusing, and eternal destroying power of the Law (as it was the Law of the old Covenant, and so a Law not satisfied for) I say, it was to shew that this Covenant or Law was taken away by the satisfaction which was given by Christ, that as the Law made the creature before to subject to its terrours, now Christ hath made the Law to subject to his merits, for you see the Law is forced to lie under the Mercy-seat: And besides it shews us thus much for the great comfort of all believers, that God cannot look upon any of believers any more as in or under the old Covenant, because the Covenant lieth hid under the Mercy-seat; now if it did stand upon the Mercy-seat, then indeed when at any time God had cast his eyes about upon the Mercy-seat it would have been the first thing that God would have had in his eyes. But to prevent that it is a Law hid out of sigh, a Law that must not appear before God, a Law that must lie under the Mercy-seat, a Law veiled up in the Mantle of rich and free grace, that if God will at any time cast his eyes about that way where the Covenant lieth, God must look through a whole heap of satisfaction before he can espie this old Covenant, therefore saith St. *Paul*, Rom. 8. 1. *There is therefore now no condemnation to those which are in Christ, who walk not after the flesh*, so Jer. 50. 20. *In that time*, saith the Lord, *shall the iniquity of Israel be sought for, and there shall be none, and the sins of Judah and they shall not be found, for I will pardon them whom I reserve.*

But the question will be, that if the moral Law was a Law hid out of sight and veiled up so as you speak, then whether or no believers are to take any notice of it at all,

I answer, Its true indeed, as the moral Law was for the matter

matter of it the old Covenant of works, ſo its a Covenant or Law hid from believers, and in this ſenſe a believer hath nothing to do with the Law, nor the Law with a believer; but when Jeſus Chriſt on the believers part had fulfilled and ſatisfied the Law as it was formally the old Covenant, he takes up the matter of the old Covenant which is the ten Commandments, and makes it the Law of his Kingdom, and ſo Impoſeth it on his people as a Rule to walk by for ever in their ſeveral Generations; but with differing reſpects in compariſon to what the Law was to be ſubjected unto before, for when the ten Commandments (as it was for the matter of it, the Covenant of works) called for obedience from the creature before it was for life, ſaying, *Do this and thou ſhalt live, if not thou ſhalt die the death.* But as its become (for the matter of it) the Law of a Mediatour, and a Law in Chriſts hand, and ſo a Law which comes forth to us from under the Mercy-ſeat, it ſpeaks otherwiſe then it did before, not for life, but from life; not that you might live, but becauſe you do live, not that you might get heaven, but becauſe heaven is freely given unto you and beſtowed upon you. The Law in Chriſts hand doth not ſay you muſt repent and mourn for ſin and get it mortified, and be humbled and holy, that God might love you and pardon ſin in you, and that he might give you an inheritance amongſt them which are ſanctified, but becauſe all this is freely procured by Jeſus Chriſt for you already, and is freely by the grace of God made over to the ſoul as his through ſound believing, *Luke* 1.74, 75. *That we being delivered* (mark that) not that we might be delivered, *might ſerve him without fear, in righteouſneſs and holineſſe all the dayes of our lives*, ſo *Hebrewes* 12. 28. *Wherefore we receiving a Kingdom which cannot be moved* (mark that) a Kingdom already received, *Let us have grace whereby we may ſerve God with reverence and godly fear*, ſo *Titus* 2. 11, 12. *The grace of God which bringeth ſalvation hath appeared to all men*, (mark that) which hath already appeared, *This teach-*

eth them that denying ungodlineſſe and worldly luſts, ſhould live ſoberly, righteouſly, and godlily, in this preſent world. So that a believer is ſo far from being ſet free by Chriſt from the Law or ten Commandments, as that he is the more obliged to the ſtrict obſervation of it; Therefore ſaith Saint *Paul*, Romans 3. 31. *Do we then make void the Law through faith, God forbid, yea we eſtabliſh the Law*, Romans 7. 12. *Wherefore the Law is holy, and the Commandment holy, juſt, and good.*

The form of the Old Covenant is taken away by Chriſt from a Believer, but the matter ſtill remains, it ceaſeth to be a Law commanding for life to a Believer, but it ſtill requires obedience in all manner of Converſation at a Believers hands, becauſe he doth live, and ſo its a Rule to walk by as binding as ever.

Thus you may ſee if you will but conſider the place where the Tables of the Law were placed, they were placed in the Ark, which Ark typed out Chriſt as you have heard before. So that by *Moſes* his placing the Tables of the moral Law in the Ark under the Mercy-ſeat, both which places being types of Chriſt, it is very clear that the moral Law or ten Commandments are become the Law of Chriſts mediatory Kingdom.

CHAP.

CHAP 19.

I now come to ſpeak of the Table *for the* Shew-bread *placed in the* Tabernacle.

THis Table called the Shew-bread Table was placed by *Moſes* in one ſide of the tabernacle, *Exod.* 40. 22. The uſe of this Table was to hold the bread called the Shew-bread, this bread was made into little loaves or cakes, and ſet upon the Table, and they were in number twelve, which was proportionable to the number of their tribes. The bread was ſet in two Rows upon the Table, ſix on one ſide and ſix on the other ſide of the Table. The bread was ſet new on the Table every Sabbath day, and when the new was to be ſet on the Table, the Prieſts were to eat the old, as you may ſee in *Lev.* 24. 5, 6, 7, 8, 9.

Now this bread was typical two ways, and both held out Chriſt to the people.

Firſt, It figured forth Chriſt as one who conſtantly abideth under the eye of God for the people, or in the behalf of believers; for as the Shew-bread was always to ſtand on the Table before the Lord, therefore called the Shew-bread; ſo Jeſus Chriſt (who is called *The bread of life, John* 6. 35.) is never off the Fathers ſight in the behalf of believers, in whoſe humane nature the Father was fully ſatisfied, and in whom he profeſſeth himſelf to be well-pleaſed with us, *Mat.* 3. 17. *This is my beloved Son in whom I am well-pleaſed.* Chriſt is always in readineſs to preſent his Father with the view of his Righteouſneſs on the Altar of his ſufferings, preſenting his Father with his nailed feet and hands, with his pierced ſides, with his hanging down head upon the Croſs, with his drops

of blood in the Garden with the pourings forth of his soul unto death, that so the sight of these things might endear believers to the heart of God.

Use 1.

It may be some soul may think that he is cast out of the sight of God, and out of the favour and love of God. O but thy Christ is not, and so long it is well enough. Remember and recover thy self with these thoughts; Christ thy Shew-bread abideth in Gods eye for ever, Christ is alwayes standing upon the Table of acceptation before God for thee: so saith the Apostle, *Heb.* 9. 24. *Christ is not entred into the holy places made with hands, but into heaven it self, there to appear in the presence of God for us*: And therefore soul, if thou hast union with Christ, thou needest not doubt of thy condition; for if the Father do accept the head, certainly he cannot reject the members.

Again, whereas the Shew-bread was put into twelve loaves, according to the Tribes of *Israel*, as that there was not a loaf more or less: This teacheth us, that though the number of those that shall lay hold on Christ (by real faith) be many, yea, very many; yet they need not doubt, here is bread enough for them all; here is a loaf for every Tribe, a piece for every Christian. O Christ is an inexhaustible treasure, which will not be wasted; a fountain which cannot be drawn dry, a loaf that can never be eaten; Although there hath been many a thousand that have been a feeding upon Christs Flesh and Blood, throughout all generations of the world; yet our Lord writes himself still, *Heb.* 13. 8. *Jesus Christ the same yesterday, to day, and for ever.*

Again, This Shew-bread signified the great bounty and goodness of God to the Israelites in their wilderness condition, in that he gave them to understand, that he could and would provide for them a table in a barren Land, where no corn was grown, that from thence they might be led the more

more to admire God in his power, love, and grace, manifeſted to them in that condition, and that their hearts might be raiſed up to a pitch of thankfulneſs: ſo likewiſe ſhould it teach Believers to make the ſame uſe of Gods bounty and goodneſs to them in the gift of his Son Jeſus Chriſt, that ſuch proviſion ſhould be made for them, that the Table of his grace and love ſhould be ſo deckt with the fleſh, blood, merits, and righteouſneſs of his own onely Son, as you have it in the parable, *Luke* 14. 16, 17. *A certain man made a great ſupper, and bid many, and ſent his ſervant at ſupper time, to ſay to them that were bidden, Come, for all things are ready.* Thus you ſee a great ſupper is provided, much proviſion made, a table furniſhed, no want at all on Gods part, all the want lieth on our parts, we are not ready. O how ſhould this cauſe Chriſtians to admire God in his wonderful acts of grace to their ſouls, that as *John* ſpeaks, *John* 3. 16. *He ſhould ſo love the world, as to ſend into it his onely begotten Son, that whoſoever ſeeth him, and ſhall believe in him ſhall have everlaſting life.* And with 1 *John* 3. 1. To break forth into a holy admiration, and cry out, *O what manner of love is this that we ſhould be called the Sons of God.*

CHAP.

CHAP. 19.

I ſhall in the next place ſpeak of the Candleſtick which was placed in the Tabernacle.

IN this Tabernacle there was placed a Candleſtick which was made of pure Gold, and the faſhion of it was thus, It parted from a foot high in the ſtem into ſix branches, three of the branches going one way, and three of the branches going another way; there were three bowls made like unto three almonds, with their knobs and their flowers to every branch; but in the ſtem of the Candleſtick below their parting were four bowls with their knobs and their flowers, *Exod.* 27. 17. *Exod* 37. 18, 19, 20.

By the Candleſtick in this place we are to underſtand to be meant the Church of God; which Church is made up of true Believers, which truly and ſincerely profeſs and own Chriſt and his Worſhip, being redeemed by his Blood from all the earth, *Rev.* 7. 14. This is the ſignification of the Candleſtick; the truth of which you may read, *Rev.* 1. 20. where the ſeven Churches are compared to ſeven golden Candleſticks, which anſwereth to the Candleſtick in the Tabernacle, for that was made of pure beaten Gold, *Ex.* 27. 17. Now the Church of God may be compared to a Candleſtick ſeveral manner of ways.

Firſt, As a Candleſtick is made to mount or hold up the light, that all in a time of darkneſs may ſee, ſo doth the Church and people of God, they hold up the light of truth, and the bright ſhinings of the word and Goſpel, that all that are in the dark world, who ſit in the Region and ſhadow of death, might behold the face of God in Jeſus Chriſt

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ſhining through the Saints gifts, graces, and holy converſations in upon their ſouls, *Iſaiah* 2. 3. *The Law ſhall go forth out of Zion, and the word of the Lord from Jeruſalem*: by which means, *Iſa.* 9. 2. *The people that walked in darkneſs have ſeen a great light, and they that dwelled in the land of the ſhadow of death upon them hath the light ſhined.*

Though this latter propheſie doth principally belong to Chriſt, yet it is to be applied to his Church alſo; for its through them Chriſt ſhineth upon the dark world: therefore ſaith our Saviour to his Diſciples, *Matth.* 5. 14. *Ye are the light of the world*, meaning, they were the Candleſtick prepared of God to hold up and hold out the light of truth to the dark, blinde, miſerable world.

Uſe. 1.

This informs then what a deal of duty lieth upon the Church, both Miniſters as well as others.

Firſt, For Miniſters, what care ſhould they take, and what pains ſhould they expoſe themſelves unto, in order to the keeping up, and holding forth the light and word of the Goſpel to the dark nations of the earth: what care did *Paul* take to fulfil his miniſtry, and to diſcharge his duty this way, *Acts* 20. 24. He counted not his life dear unto himſelf, ſo that he could fulfil his miniſtry with joy, which miniſtration he had received from the Lord Jeſus; and that he might be uſeful this way, you may take notice of *Pauls* practice, *Acts* 20. 20. *I have kept back nothing which was profitable to you, but have ſhewed you and taught you openly, and throughout every houſe.*

But O good God, how few ſuch houſe preaching lights doth the earth afford us in this our age; but contrariwiſe, inſtead of men that ſhould make it their buſineſs with *Paul* and the reſt of the Apoſtles, to go from houſe to houſe to enlighten the dark families of the earth in the knowledge of God and his Son Jeſus Chriſt: they rather bend their forces, parts, wits, and purſes, to darken and put out the light of truth

truth, and the knowledge of God in all the families they meet withal where they go, like unto those teachers of old spoken of in *Ezek.* 34. 18, 19. *Seemeth it a small thing unto you, to have eaten up the good pasture, but ye must tread down with your feet the residue of your pastures; and to have drunk of the deep waters, but you must foul the residue with your feet; and as for my flock they eat that which ye have trodden with your feet, and they drink that which ye have fouled with your feet.* How far these, or such as these are from being of the true Candlestick appointed to hold up and hold out the light of truth in the world, let the reader judge.

But again, this should teach all the Saints (for they are a part of the Candlestick also) to endeavour in their several places and callings to promote the glory of God in their generations, to study godliness, and which way they may be useful with their gifts and graces, amongst their relations and neighbours, and in their families, in order to the bringing in of their souls to Jesus Christ: therefore saith our Saviour, *Mat.* 5. 16. *Let your light so shine before men, that they seeing your good works might glorifie your Father which is in heaven*: To this agreeth the words of *Paul. Phil.* 2 16. with ch. 15. *ver.* 15. He exhorts all true Christians, that they would labour to hold forth the word of life, and that they would labour to live unblameable in their lives, and spotless in their conversations, and that they would keep themselves without rebuke in the midst of a crooked and perverse generation, amongst whom they were to shine as lights: so verse 16. The reason of the former exhortation is given you, *viz.* because they are to hold forth the word of life, even as a Candlestick they are to hold up or hold forth the light of truth.

Secondly, A candlestick is appointed to hold fast as wel as to hold up the light, that it fall not down, because the fall of which many times puts out the light; so is the Church of God prepared and fitted to succour and keep up the light of Gods holy truth in the earth, that it might not be thrown down

down by the malice of the devil and wicked men', who labour night and day to put it out in the world.

There be two wayes by which God fitteth the Church as a Candleſtick to keep up the light of truth in the world.

The firſt is by pouring forth upon them the gifts of the Spirit, by vertue of which they are enabled to diſcover, detect, and finde out all errour, and whatſoever may be contrary to ſound doctrine, as in *Rev.* 2. 2. *Thou haſt tried them which ſay they are Apoſtles, and are not, and haſt found them lyars.* Hence it is that the adverſaries of truth are ſaid not to be able to reſiſt the wiſdom and ſpirit, by which St. *Stephen* ſpake, *Acts* 6. 10. The reaſon you may perceive lay in this, the Church of which *Stephen* was a member, had a very great meaſure of the gifts of the Spirit, which came upon them but a little before, read *Acts* 2. 1, 2, 3, 4.

Secondly. God fits his Church as a Candleſtick to maintain and hold up the light of his holy truth in the world, is by pouring forth upon their hearts the grace of his Spirit, that ſo they might be enabled to ſuffer for it.

The Saints ſuffering for truth doth wonderfully tend to the confirming of truth in the earth, and to the making of it acceptable amongſt men in this world; inſomuch, that in the firſt three hundred years after Chriſt, the Churches ſufferings for the truth occaſioned this proverb, That the blood of Martyrs was the ſeed of the Church.

Hence it is that the ſuffering Saints are called Gods witneſſes; therefore St. *Paul* tells you that the truth got great ground by his ſufferings, *Phil.* 1. 14.

Uſe 2.

O then how ſhould this teach the Lords people to beſtir themſelves in the way of their duty. O remember, ye are Gods Candleſtick, and appointed by God for this purpoſe, to keep up truth in the world: O then how ſhould this encourage the Lords people to appear in the defence of that

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glorious light of truth, which God hath put into your hands, and not to ſuffer it to be trodden down with ſo much eaſe as it is now in the world. I do not mean, nor ſay, that the Lords people ſhould betake themſelves to any weapon beſides faith, tears, prayers, and ſound arguments, together with a bold ſtanding up in the viſible practice of the wayes and truths of God againſt all that is contrary to this truth: Theſe be the weapons that I mean, and this is the contending that I plead for: and as to this way of contending for the Faith, what cauſe hath God to complain of his people, as once he did of *Iſrael* of old, *No man is valiant for the truth.* O what little contending is there (amongſt Saints) for the faith that was once delivered to them: O what ſilly heartleſs dove-like ſpirits are the Lords people ſurprized withal, who can ſit and hear the truths of the Goſpel rended in pieces before their eyes, and in their hearing, and not a word ſpoken for it, or in the defence of it; but inſtead thereof, they out of a ſlaviſh fear do but too much comply with the wicked in it.

O brethren, the precious truths of *Sion* are more worth then ſo, more worth then not to have one word ſpoken for them. O remember, the Church is to contend for the faith, and know that God will deeply charge home the neglect of this duty one day cloſe upon your ſouls.

O therefore as you would avoid that judgement ſpoken of in the third of the *Revelations*, *ver.* 16. I beſeech you brethren to labour to give up your ſelves to a holy contending for the faith. O earneſtly contend for the faith, there is great reaſon ſo to do; for the name of God is upon the Faith, the Blood of Chriſt was ſhed for this faith, the blood of all the Martyrs in all ages in the world hath been ſhed for this faith: O the faith that was once delivered to the Saints is worth the contending for. O that God would ſtir up your hearts to an earneſt contending for the faith. O ſet a work a praying ſpirit, and a believing ſpirit. O ſet on work your parts, your pens, your purſes, every way as you are able, (if the way be warrantable) do you contend for the

the faith which was once delivered to the Saints, *Jude* 3.

Thirdly, This Candlestick was made of pure gold, this was to teach the Saints what they should and ought to be; namely pure gold, that is very sincere to God ward, void of a heart full of guile and hypocrisie, therefore saith our Saviour, *Mat.*5.48. *Be ye therefore perfect as your heavenly father is perfect.*

Fourthly, This Candlestick was made of beaten gold, which was to shew or set forth the glory and the excellency of the Church, for as gold exceeds for glory and excellency Iron, Lead, Tinne, or Brass, so do the Saints all other men and women in the world; Therefore saith the Psalmist, *Psal.*16. 3. *The Saints are the excellent of the Earth.*

Though the blind world see no worth or excellency in the Saints in this life, yet they shall know (as *Solomon* once said) that the Righteous is more excellent then his Neighbour, *Prov.*12.26.

First, The righteous is more excellent then his Neighbour for grace.

Secondly, For their attendance, for not gilded creatures, but glorious Angels are the Saints servants, *Heb.*1.14.

Thirdly, For the Saints food on which they live, in respect of which all the dainties in the world, or which the world lives upon, are but husks and swines meat, for the Saints live upon the Bloud, and Flesh, Word, Spirit, and promises of Christ, *John* 6.55.

Fourthly, The Saints are more excellent then others in point of inheritance, for its not an earthly Dunghil, but an inheritance *which is pure and undefiled, which fadeth not away is the Saints birthright*, *Pet.*1.1,4.

Fifthly, The Saints are more excellent then others, because they only can prevail upon the heart of God in prayer, *Prov.*15.29.

Sixthly, Its so becaufe its only amongst the Saints *God delights to dwel*, 2 *Cor.*6.16. *Psal.*132 13,14.

Use 1.

O then what excellent Conversation should the Saints lead in this world, what an engagement should this put up-

on the Saints to a ſtrict holy walking, that they ſhould (through grace) be made of Gods pure golden Candleſtick.

O therefore ſoul, think with thy ſelf, when the Devil would at any time intice thee to ſin againſt God, or would draw away thy heart at any time from the Lord, O ſay this to thy temptation, O Satan I am one that belongs to Gods pure Candleſticks, how ſhould I dare to beſpot my ſelf with the leaſt of impurities, as *Joſeph* anſwered his Miſtreſs, *Gen.*39.9. So do thou thy temptation, How ſhall I do ſuch a wickedneſs and ſin againſt God.

Again, As the Candleſtick had three Bouls and Knops with their flowers upon it. This was for Ornament to adorn the Candleſtick, that ſo it might the more appear in its glory and beauty to the beholder; all which was to ſet forth the glory and beauty of the Church of God, which by the righteouſneſſe of Chriſt and the Divine Graces of his Spirit, is made more glorious then the gold of Ophir, read *Pſal.*45.13,14. *Iſa* 54.11,12. *Rev.* 12.1. The Churches glory is only diſcerned by an eye of believing, a carnal underſtanding knows very little of this, ſaith *John* 1.3, 1. The world knows us not, certainly were not the glory of the Saints a hidden veiled up glory from the world; its impoſſible but the Saints would be better intreated at the worlds hands then they are, but however thou fareſt at the worlds hands, let me adviſe thee to theſe two things.

Firſt, If the world ſhew thee and the reſt of the Saints no favour, yet pity them, becauſe they are held ſo much in a condition of darkneſſe, as the Apoſtle ſpeaks in 2 *Cor.* 4.4. *The God of this world hath blinded their minds, leaſt the light of the glorious Goſpel ſhould ſhine in upon them.*

Secondly, Labour to comfort thy ſelf from this good conſideration, under all the ignomy and reproach which the world will or can caſt upon thee, that the time is coming which (will not ſtay long) wherein the Lord will make thine with the reſt of his peoples glory, to ſhine forth with more brightneſſe and Majeſty then the Sun in its full ſtrength; that

that although thou with the reſt of the Saints haſt lain (for a while) amongſt the pots, yet the time will not be long, *But thy wings ſhall be as a Dove covered over with ſilver, and all thy feathers of yellow gold*, Pſal. 68. 13.

Again, in this Candleſtick we may obſerve theſe things.

Firſt, The parting of the Candleſtick, which was in this manner, it parted a foot high or thereabouts in the ſtem.

Secondly, Out of which parting came ſix Branches, which ſhews us thus much, the great Candleſtick out of which the little Candleſticks branched forth, ſignifies the Jewiſh national Church, this holds as intire from the foot of the Candleſtick to the parting above in the ſtem, out of which ſtem came the ſix Branches; and the Branches ſignifie the Gentile Churches which ſucceeded or ſprung forth from the Jewiſh Church, *Iſa.* 60. 3. *The Gentiles ſhall come to thy light, and Kings to the brightneſs of thy riſing.* Pray obſerve the thing well, there were not ſix little Candleſticks branched beſides and apart from the great Candleſtick, but ſix little Candleſticks branched themſelves forth of the great Candleſtick, but ſtill maintained union with the great Candleſtick, which ſhews us theſe two things.

Firſt, That both Jews and Gentiles are but one people to God, (conſider the Jews as they were before they were broken off by unbelief) and all intereſted in one Chriſt alike, all that did believe, either Jew or Gentile ſhall all ſit down in one Kingdom of God together, *Rom.* 10. 12. *For there is no difference, but the ſame Lord over all, is rich unto all that call upon him.*

Secondly, It ſhews us thus much, that the difference between Jew and Church was not eſſential, but circumſtantial, not ſo much in the ſtate as in the Ordinances. Pray obſerve, the Candleſticks all hold union in the ſtem, although they differed above in the Branches: Its true, the Lord held the Jews and Gentiles under differing adminiſtrations, but not under a divers ſtate, they and we differed in our Ordinances, but not in eſſence or ſubſtance as to a Church-ſtate, ſo much

as this clearly offers it ſelf to me from the union between the ſtem and the Branches in the Candleſtick, if it will be granted that the Candleſtick in the Tabernacle be a figure of the Church of God, as then it was, together with theſe other Gentile Churches which ſhould ſucceed that; now conſidering the Scriptures elſewhere do ſo apply the word Candleſtick, I know not but this ſhould paſs for a fair notion, *Rev.* 1. 20. Where its ſaid that the Myſtery of the ſeven golden Candleſticks are the ſeven Churches. You ſee the Candleſtick in the Tabernacle for Eſſence and Subſtance was one and the ſame, though they differed above in the Branches; ſo then if this be a figure of the Church of God under both Old and New Teſtament, then both the Jews then, and we Gentles now, muſt ſtand upon one and the ſelf-ſame ſtock or root, or elſe how doth this hold good in the ſimilitude, for after the ſame manner reaſons the Apoſtle about the Jewiſh and Gentile Churches, *Rom.* 11. 24. *For if thou wert cut out of the Olive tree which is wild by nature, and wert grafted contrary to nature into the good Olive tree, how much more ſhall theſe which be the natural Branches be grafted into their own Olive tree.*

Methinks then how clearly do this warrant the practice of the Congregational Churches in giving to their Infants Memberſhip in their Church, and conſequently Baptiſm.

I know there are many of our dear Chriſtian friends (in *England*) of a differing opinion to me in this matter, but how ever read my notion without offence, and then give thy thoughts about it.

Now mark, there is nothing more clear to me from the union that the Branches hold to and with the Candleſtick, but that the Jews and we Gentiles were taken into a Church ſtate alike, ſo ſaith St. *Paul*, Rom. 11. 16. with ver. 24. *For if the firſt fruit be holy, the lump is alſo holy, if the root be holy ſo are the branches, and if thou wert cut out of the Olive-tree which is wild by nature, and wert grafted contrary to nature into the good Olive-tree, how much more ſhall theſe which be the natural*

branches

branches be grafted into their own olive tree. From hence I shall take leave to ask a question or two.

First, What may we understand by the root and the branches laid down here by St. *Paul.*

Secondly, What may we understand by this holiness with which the branches were made holy, *ver.* 16. and what these branches were.

First of all, by the root and branches must be meant either Christ, together with all those sound Believers which are ingrafted into him by true Faith; or else by the root and branches must be meant a Church state, and all those visible branches which stand there by membership: Now if we should understand it in the first sence, then this will follow, that those that are truly ingrafted into Christ by faith, may be wholly broken off; and so we must run our selves upon Arminianisme do what we can: But if we must not take it in the former sence, then we must take it in the latter sence: (*viz.*) by the root and branches, a Church state, and those which are taken in the visible membership of it, for such may be broken off, or may fall away (consider them meerly as Church Members) and no truth, or part of the truth of election impared: Now what were the branches of the root (which root was the Jewish Church state) were they not the parents and the children, *ver.* 17. Well then, if these were the branches of the old root, *viz.* the believing parents and their children, and that the Gentiles are ingratted into, or upon the same root, and are partakers of the fatness of the old olive tree, meaning the priviledges of the Church.

And if the candlestick of the Jews holds union with the Candlestick of the Gentiles (under the Gospel) in the same stem, how then can our Church state under the Gospel be like the Jews under the Old Testament, if onely we should stand as Members in a Church state without our little ones: but again, mark what the Apostle saith, *Rom.* 11. 16. *For if the first fruits be holy, the lump is also holy: if the root be holy, so are the branches*; so that the second question will be this

what

what may we understand by holiness here, or in what sence shall we take it; either it must be a holiness consisting of the divine graces of the Spirit, or else it must be a holiness arising from a Church state; and in this sence were the Jews called a holy nation, and a peculiar people, which aroſe from their being set apart by God to holy uses and purposes to God himself; or if you will take it in St. *Pauls* terms, 1 *Cor.* 7. 14. A holiness in opposition to uncleanness, which uncleanness is elsewhere proved to consist of not being of a professed Church state to God; read *Isa.* 52. 1. with *Acts* 10. 14. For it could not be a holiness with which the whole body of *Israel* were made holy; that consists of the divine qualifications of the Spirit of grace: I think but few are of that opinion, that the whole body of *Israel* were in such a sence holy: then it must be a holiness arising from a Church State; as if he had said, *If the first fruit be holy*, that is, if *Abraham* with his *Isaac* and *Ishmael*, together with the rest of his family, who were first (with all their succeeding little ones) taken into a Church state, and so became the first fruits of such a work to God, *The lump is holy*, that is, then the whole body of that people is holy with reference to a Church state, they need not call it in question. But if they keep close to God, certainly God accounts the issue of *Abraham*, for many generations after, as much in a holy state (as to a Church state) and as much a Church to himself, both they and their little ones, as ever he accounted it in the first fruits of it, meaning in *Abrahams* time, *The lump, saith Paul, is also holy.* Then he comes to conclude, that if the first fruits were holy, which were the parent and the childe, *And if the lump be holy*, that is, if God to this day have accounted the whole body of the Jews ever since in the same Church state, which admitted of the parent and the childe, then are the branches holy, *viz.* The Gentile Churches which were ingrafted in upon the same stock; then the childe as well as the parent being set on upon this stock as formerly, are likewise holy still: so that from what hath been spoken doth (to me) clearly

warrant the congregational people the giving of their Children membership amongst them, and consequently baptism. Let not any mistake me, I did not this to revive any part of the old contention, or to beget any new quarrel between us and those Christians which dissent from us in this thing; but as I conceived things lay so in my way, that I must have leapt quite over a clear truth if I had left it and so passed by.

Object. But some may say, upon the same account, will a national Church be proved to be lawful, even the same way that the membership of Infants will come in?

I answer first, I know no absolute necessity lying upon the thing, so as that we must not dispute for or practice the one but the other must come in, you see in the practice of the Congregational Churches, both here and in *New England*, that the connexion is not forcible, but that we may give our Children Membership and Baptism amongst us, and yet be far enough from building our Churches upon a National bottom.

But secondly, And that which will lead me to the other consideration in the Candlestick, which is this: The candlestick you know had one stem, out of which came six branches. The stem of the Candlestick signifies the Jewish Church, and the little Candlesticks which came out of that, signifies the Gentile Churches under the Gospel: the stem of the Candlestick was but one individual, shewing that the Church of the Jews was to be national: But the branches above in the Candlestick were several in number, signifying that the Churches under the Gospel day, should be no more national but congregational; To this agreeth the two Prophesies of *Zechariah* and *John*, who writing both about one and the self-same thing, *viz.* about the two Witnesses, *Zach.* 3. 3. with *Rev.* 11. 3, 4. Onely *Zachariah* sayes, That at that time when he writ about the two Witnesses belonging to the Jewish Church, he saw but one Candlestick, *Zach.* 3. 2 Because then the Church was national: but when *John* writ of the Witnesses in the Gentile or Gospel Church, he saw two

Candlesticks, or several Candlesticks, *Rev.* 11. 4. Because now the Churches of Christ were no more to be national, but congregational, or many Churches in one nation.

There is one thing more to be spoken to, about the Candlestick, and I have done with it. You may observe in reading, *Exod.* 37. 18, 19, 20, 21. This plain difference about the Candlesticks, which is, that the main Candlestick had four bowls, with his knobs and his flowers belonging to it; but the lesser Candlesticks which branched themselves forth of the great Candlestick had but three Bowls, with their knobs and their flowers. Now you must observe (as hath been already said) that the bowls, knobs, and flowers added to the Candlestick, it was to set forth the glory of it: then where the most of the bowls, knobs, and flowers were, there was the greatest glory: but now the most of these things were about the great Candlestick, which shews us thus much, that although the Jewish Church did at first fall short of the Gentile Churches in glory and brightness; yet the time shall come that the glory of the Jewish Church shall far excel all the Gentile Churches in the world, *Isa.* 54. 11, 12. *O thou afflicted and tossed with tempest and not comforted, behold, I will lay thy stones with fair colours, and lay thy foundation with saphires, I will make thy windows of agats, thy gates of carbuncles, and all thy borders of pleasant stones.* This is a Prophesie which relates to the latter day glory of the Church of the Jews, when they shall be brought into Jesus Christ.

CHAP.

CHAP. 21.

I now come to ſpeak of the ſeven Lamps (which with the Candleſtick) were placed in the Tabernacle.

THere were likewiſe ſeven lamps made of pure gold, *Ex.* 37. 23. which Lamps were to be lighted, and always to be kept burning before the Lord, *Exodus* 40. 25. In which there are theſe things to be conſidered, or it may put us in minde of theſe things.

Firſt, The veſſel it ſelf.

Secondly the oyl in the Veſſel, or Lamp.

Thirdly, The light it gave out to the beholders.

Firſt, By the Lamp or Veſſel it ſelf, it may put us in mind of this great mercy, which by Grace Believers hath received at Gods hands, and that is a ſanctified heart, into which God pours forth the holy oyl of his Spirit in the ſeveral graces of it; by which means the heart is changed, purged, renewed, and made fit for God: Now in this ſence every Believers heart may be ſaid to be a Lamp, therefore ſaith the Lord in the Propheſie of *Jer.* 31. 33. *I will put my Law in their hearts, and write it in their inward parts*: ſo *Ezek.* 36. 26. *A new heart will I give you, and a new ſpirit will I put within you, and I will take away the ſtony heart out of your fleſh, and I will give you an heart of fleſh.*

O how excellent is that heart which is dedicated to the uſe and ſervice of God, that Lamp which was ſet apart for the ſervice of the Tabernacle was worth a hundred Lamps elſewhere, becauſe the uſe and ſervice unto which it was dedi-

cated was both holy and honourable; O ſo is a heart ſet apart for the Lord, its both holy and honourable, its worth a hundred of other hearts in Gods account, *Prov.* 10.20. *The heart of a wicked man is little worth.* Let men be never ſo noble, great, learned, or wiſe in the worlds eyes, yet if their hearts are not Veſſels or Lamps dedicated to God for the uſe of Altar worſhip, you may aſſure your ſelves that God values them no more then you value ſo many heaps of Dung, the beſt ſervice which comes from ſuch unſanctified Veſſels or hearts is abominable to God, *Prov.* 15.8,9. *Its a ſanctified heart which God calls for in Worſhip,* Prov. 23. 26. *My Sonne* (ſaith God) *give me thy heart.* By Son here we are to underſtand a ſoul, whoſe heart is renewed by the graces of the holy Ghoſt, *John* 1. 12. Theſe are the Lamps which God loves ſhould be always flaming and burning before the eyes of his glory, as its ſpoken of the Lamps in the Tabernacle burning and flaming with love and affection to God, with zeal for him, with the flame of fervent prayer before him; therefore is it ſad *Prov.* 15.8. *The prayers of the upright are his delight.*

Uſe 1.

O therefore how ſhould this teach the Lords people to look to their hearts, that nothing but the true Oil of the ſpirit of grace be found in it, you know the exhortation in *Jer.* 4.14. *O Jeruſalem waſh thine heart from wickedneſs, how long ſhall vain thoughts lodge within thee, for its the pure in heart ſhall ſee God, Mat.* 5.8 Therefore when Temptation, Sin, or Luſt offers it ſelf to thy ſoul for entertainment; O baniſh it upon this very account, O ſay to ſin, my heart is become a dedicated Veſſel or Lamp to God, ſet apart for Altar-worſhip and work, prepared for better matter then ſin is; O therefore ſin and corruption depart and get you hence, here is no entertainment for you, or for ſuch filthy matter as you are, ſaith *David Pſal.* 45.1. *My heart is inditing a good matter.*

ter. O ſo ſay to thy temptations, *My heart is inditing a good matter*, or better matter then ſin, luſt, or the world doth amount unto; it's about heaven and heavenly things that my heart is now upon, its about God, and Chriſt, and glory to come, which my heart is taken withall. O therefore Sin, and Satan, the World, and Temptation, depart, depart, here is no entertainment for you for ever, I have found better food to live upon, and better objects to look unto then you are; therefore farwel for ever, farwel for ever.

Secondly, By the Lamps or Veſſels in the Tabernacle, which did hold the Oil which was to give out the light in the Tabernacle; I underſtand by them the Miniſters or gifted men in the Church, who are principally imployed to hold out the light of Gods holy will to the Church for the benefit and comfort of it; this you may ſee more plainly ſet out unto you in *Zachaiahs* propheſie, *Zach.* 4.2.3. *I looked, and behold a Candleſtick of pure gold with a bowl upon the top of it, and his ſeven Lamps thereon, and his ſeven Pipes to the ſeven Lamps, which were upon the top thereof, and olive-trees by it, one on the right hand, and the other on the left ſide of the bowl.*

Here you ſee the Prophet puts a clear difference between the Candleſtick and the ſeven Lamps, the Candleſtick and the Lamps are not one and the ſame thing: Now by the Candleſtick (as have been ſhewed already) is meant the Church of God, and by the ſeven Lamps on the Candleſtick muſt be meant the Miniſters and gifted men in the Church, which are gifted by the ſpirit of God for the accompliſhing of the Worſhip and Service of the Goſpel-tabernacle, both as to Doctrine and Diſcipline, for as the two Olive-trees, (*Zach* 4. 11, 12) Standing on each ſide of the Lamps, did convey their Oil through the ſeven Pipes into the ſeven Lamps, to continue their burning always in the Candleſtick, ſo do Jeſus Chriſt by his ſpirit (for Chriſt is called the tree of life, and the apple tree, and the tree in the midſt of the Paradiſe of God) conſtantly conveying the ſap and oil of light and truth into his Lamps (the Miniſters) through

through the Pipes of the Scriptures, or the writings of the Prophets and Apoſtles, for the information of the Candleſticks his Churches, therefore ſaith St. *Paul* to *Timothy*, 1 *Tim.*4.13. with 15. *Untill I come give a tendance to Reading, Exhortation, and Doctrine, meditate on theſe things, give thy ſelf wholly to them that thy profitting may appear to all.*

Now if you compare *Zach.* 4.2. with *Rev.* 1.20. It will the more appear that the ſeven Lamps do intend the Miniſters of the Church, and ſuch as are gifted for Church work, they are called there the ſeven Stars of the ſeven golden Candleſticks, that as Stars are fixed in the Firmament for the help of mankind (in the abſence of the Sun) againſt temporal darkneſs, ſo are the Miniſters ſet in the Firmament of the Church to help men in the abſence of Chriſt the Son of Righteouſneſs againſt ſpiritual darkneſs, therefore ſaith the Apoſtle 2 *Cor.*5.20. *We are Embaſſadours in Chriſt ſtead*, that is, we as the leſſer Lights are left with you in ſtead of Chriſt the great Light, who is the Son of Righteouſneſſe, ſo *Eph.*4.10,11,12,13. *He gave ſome Apoſtles, ſome Prophets, ſome Evangeliſts, and ſome Paſtours and Teachers, for the perfecting of the Saints, for the work of the Miniſtry, for the edifying of the body of Chriſt, untill we all come to the unity of the Faith and of the knowledge of the Son of God, unto a perfect man, unto the meaſure of the ſtature of the fulneſs of Chriſt.*

Laſtly, They are ſaid to be ſeven Lamps, this number ſeven was given them, or the reaſon why the Lamps were ſeven in number, its with reſpect to the plentifulneſs of the gifts of the ſpirit, which the Lord Jeſus doth pour out into his Church through theſe Lamps; for the word or number ſeven was a note of perfectneſs amongſt the *Hebrews*, which they called a perfect number, ſo that by the ſeven Lamps we underſtand ſuch a plentiful meaſure of the ſpirit, and through ſupply of gifts as that there ſhall not be any wanwant of it in the Church upon any occaſion whatſoever, either to enlighten, guide comfort, and ſtrengthen it unto its journeys end; therefore you have it *Iſa.* 27. 2,3. *A vine-*

yard

yard of red wine, I the Lord do keep it, and water it every moment.

Use 2.

O then how do this call upon the Ministers of Christ to be vigilant, taking all opportunities to hold forth their Lamp lights of truth to the Candlestick the Church, Ministers are Lamps, and they were set apart by God for the benefit of his people, to enlighten and comfort them in needful times, you know the charge which is given Ministers in *Isa.* 40. 1. *Comfort ye, comfort ye my people*, saith the Lord, *speak ye comfortably to Jerusalem*; how careful was St. *Paul* of his duty herein, what opportunities did he take on all hands to guide the Church, and enlighten the Church with his Lamp light of knowledge, *Acts* 20.24. Who accounted not his life dear to himself, so that he could but finish his Ministry with joy.

O what a dreadful thing is it for one of these Lamps to wax out, or withdraw its shinings when the Church of God lieth ready to perish for his not discharging his duty to them, for men to prove faint, careless, and negligent in the discharge of duty in and to the Church, which God calls his Candlestick; St. *Paul* calls this a being guilty of the bloud of souls, *Acts* 20. 26 You may likewise see what God doth account of this thing, read *Ezek.* 3 20.

Use 3.

How should this humble Ministers of the Gospel, what a blow would this consideration give the old *Adam* within them, and pluck down the pride and confidence of all proud Ministers, who may swell high with the conceit of their gifts and parts, and so come to think high of themselves, beyond what they should or ought to think, forgetting that at best they are but bare empty Lamps in themselves, who can do nothing, nor can say any thing, or be of any use to the Church

Church of God without Divine assistance; you know a Lamp without Oil in it is of little use in a house or family, the house may be full of darkness for all that, if the Lamp be without Oil in it; O so are Ministers of as little use without the Oil of Gods assisting presence goes along with their labours, they can do little good to any soul in point of conversion or comfort, gifts, and parts, and flourished notions, will do little in order to the raising of a dead soul to life, or to the comforting a of dejected soul in the hour of temptation.

It was once the saying of *Melancthon* about a Sermon once preached by him to a Country people, who promised himself (upon the well preaching of it) a great harvest of Converts, but upon his next coming that way and finding the little effect of it, crys out, old *Adam* was too hard for young *Melancthon*.

Alas Brethren, the greatest *Aristotle* or Learned Philosopher in the world can do nothing here without Gods quickning, comforting, spirit be with him, saith St. *Paul* our sufficiency is not of our selves but of God, yet St. *Paul* had great parts and abilities, but he looks not upon these things but upon God for success.

If God did not pour oil into him and thereby fitted him for his work as a Minister of the Gospel, he knew he should remain but a dark Lamp without the least use to any man or woman; therefore how should this make such men think low and mean thoughts of themselves, and be humble both before God and man.

Use. 3.

This serves to inform Christians about their duty in this case.

First, To keep close to their Ministers and Pastours for spiritual light and knowledge, and not to slight them so and to turn the back upon them as some have done. I do not intend

intend those who under the notion of Ministers of the Gospel can cunningly undermine the Gospel, neither do I mean such as can mind and turn with every turn of state, but I mean those Ministers who have given evidence of the uprightness of their hearts and sincerity of soul to God (as *Joshua* and *Caleb* did in backsliding times) to be men of other spirits then to run back again with the stream of the times or the cry of the multitude, to the old Egyptian darkness from whence they were delivered; I say, to slight these Ministers is to slight those burning Lamps of light and truth, which God in mercy hath left amongst his people for direction through their wilderness to their spiritual Canaan.

We have had sufficient experience of this great evil of late years, into how many evils, and mischiefs, and fearful Apostasies have thousands of professours run themselves upon, leaving their sound Ministers and Pastours; O what horrid darkness hath their over-spread the minds of some professours that would dare to profess an open separation from their Pastors and sound teaching Ministers, which were the Lamps of light and comfort which God in mercy held out to them.

O therefore Christians have a care you do not slight and despise these heavenly Lamps, saith St. Paul to *Timothy*, *Let no man despise thee*, you know the exhortation in *Mal.* 2 7. *Thou shalt seek the Law at his mouth* (the reason is given you in these words) *for the Priests lips shall preserve knowledge.*

Secondly, Let this teach Christians to love the Ministers of Jesus Christ; O keep this upon your heart daily, that the Ministers of Christ are the Lamp lights to enlighten your souls in the time of darkness, our Saviour calls them the lights of the world, *Mat.* 5.14. *Ye are the light of the world*, that is, such as are appointed to guide the feet of the Saints into the way of peace; the Apostle says that the Ministers of Christ are such as watch for your souls, and must give an account for them to God in the last day, reade *Hebrewes* 13.17.

O my Brethren, your Miniſters they are more to you and can do more for you then the eyes of your bodies; and how choice are you of that member, your eyes you account your Jewels, when thats gone you account the Mercy next to life is gone: But truly, great Mercies and greater Jewels are Miniſters (if good and ſound) to the people of God, whether they know it or not, the Gallatians Church were well acquainted with the worth of their Teachers and Miniſters of Chriſt, there was once a time when they valued them beyond their bodily eyes, *Gal.* 4. 15. *For I bear you record* (ſaith Saint Paul) *that if it had been poſſible, you would have plucked out your own eyes, and have given them to me*: Certainly if you looſe them, you will looſe the beſt of your eyes; O therefore bleſs God heartily, who hath yet continued his Lamp lights amongſt you, which yet maintain their burning and ſhining lights in the midſt of you, though it be wholly dark over Egypt, yet you have your Lamps burning in *Goſhen*. O pray hard for them, O let Heaven ring with your cryes about your Miniſters, O put on for them as you would for your treaſure, your all, that God may yet ſtay them in the midſt of you.

CHAP

CHAP. 22.

A ſecond thing that I take notice of about the Lamp, is the Oil which was in it.

I Shall ſpeak the leſs of this, becauſe I have been handling the matter (in ſome meaſure) before, but for order ſake I ſhall give you a touch here.

You know as hath been already obſerved, that a bare Lamp without Oil will not produce any light at all to any family or houſe in the world, therefore here is oil poured forth into the Lamp, and ſo it becomes a burning light before the Lord always.

Now you may eaſily conceive what this oil did ſignifie, if you will but conſider from whence it comes, read *Zachariahs* propheſie, chap 4.2,3. with ver. 12. There you have the two Olive-trees ſtanding on the two ſides of the Pipes (which Pipes reached forth cloſe to the Lamps) emptying themſelves through the ſeven Pipes into the Lamps.

Now by the two Olive-trees (though ſome may conjecture or think by them is meant the Scriptures of the Old and New Teſtament) I underſtand to be meant Jeſus Chriſt.

Now that it cannot be the two Teſtaments of the Scripture which we muſt take for the two Olive-trees which poured their oil into the Lamps.

Firſt, Becauſe the Scriptures of themſelves are not capable of giving out the leaſt drop of moiſture to any, therefore S. *Paul* calls them *A dead Letter*, meaning without the ſpirit.

Secondly, It cannot be ſo, becauſe when *Zachariah* wrote this Myſtery, there was but one Teſtament written, for the new was not then given out; therefore I ſay, it muſt be applied to Chriſt, Chriſt was both theſe Olive trees, both to the Jewiſh Church then, and to the Gentile Churches ever ſince; I mean ſuch of them as are Chriſts Churches indeed.

Now let Jeſus Chriſt be conſidered in his two-fold nature, as God-Man, and ſo he will agree for number to the Olive Trees.

Now its upon this account that Chriſt is ſuch a dropping fulneſs to the Church: Chriſt being thus conſidered in his two natures make him up to be the dropping Olive-Tree to the Lamps of the Church.

For firſt, He muſt be God equal to the Father, that he might be capable to receive theſe communications from God, which are neceſſary for the Candleſtick his Church.

Secondly, He muſt be man as well as God, that he might be capable to apply theſe (received communications from God) to the Church, or theſe that ſhall be the Lamps: therefore is Chriſt called the Emmanuel, or the God with us, *Iſa.* 7. 14. and in 1 *Tim.* 2. 5. He is ſaid to be the middle perſon between God and us, therefore is Chriſt reported in Scripture to be the treaſury, and ſtore-houſe of wiſdom and knowledge, *Col.* 2. 3. And one in whom the fulneſs of the God-head dwelt bodily, *Col.* 2. 9. And that it pleaſed the Father that in him ſhould all fulneſs dwell; but that of *John* is full to this purpoſe, *John* 1. 14. with 16. *The word was made fleſh, and it dwelt amongſt us, and we beheld his glory, as of the only begotten of the Father, full of grace and truth*: ſo *ver.* 16. *And of his fulneſs have we all received, and grace for grace.*

Thus you ſee Chriſt is the Olive Tree that firſt doth receive from the Father, and then drops his ſpiritual fatneſs down again to his Lamps, the Miniſters of the Goſpel, for the good of all the Church, which is called the Candleſtick; ſo that by the oyl is meant the rich gifts of the Spirit, which Chriſt gives

gives out to his Lamps the Miniſters, whereby they are enabled to counſel and inſtruct the ignorant, to comfort the doubting, and ſtrengthen the feeble minded, to ſupport the weak, to feed the hungry, and correct the obſtinate, and warn the unruly, as the Apoſtle ſpeaks in the firſt of the *Theſſalonians* 5 14.

Uſe 1.

Then this ſhould teach Chriſtians to admire the Lord, who hath not with-held the beſt of ſupplies from his poor people. O what greater love can there be thought on then this, who cannot but be ſwallowed up in the meditations of what God hath done for his Church, touching the daily benefits he drops down upon his people. O when we do conſider the rich droppings of the Spirit of God through Chriſt, which do daily come down on the Churches Lamps, for the common good of the whole body; how can we chuſe but cry out with the Pſalmiſt, *Pſalm* 8. 4. *Lord, what is man that thou art mindeful of him, and the Sonne of man that thou viſit ſt him.*

O how largely hath God abounded this way of late years towards his people, what a wonderful deal of oyl hath he poured into his Churches Lamps, in this our day; whatever age could ſay the like as we can ſay, ſetting aſide the Apoſtles age O how hath the fountain of light and truth been broken up of late in the midſt of us, how have the little ones in *Sion*, been made to underſtand doctrine; what a high way hath there been ſet open in the things of God in our day, as that the way-faring men, though fools, have been kept from erring therein O that the Lords people would admire the love and grace of God herein, and that they would cry out with the Apoſtle, *O the heighth, the depth, the length, and the breadth of the love of God which paſſeth knowledge, how unſearchable are his judgement, and his wayes paſt finding out.*

Uſe

Uſe 2.

It informs us what rich food the people of God hath given them to live upon, which is better then all the rare dainties in the world beſide; when I think upon the pourings out of the Spirit of God, in the gifts and graces of it to the Churches of Chriſt: I do not ſo much wonder at the ſaying of the wiſe man, who tells us, that that little which the righteous hath is better then the large revenues of the wicked, *Pſal*, 36. 16. Not onely becauſe the wicked have not their portion upon a divine account, or with ſuch a bleſſing as the godly have, but becauſe all that the wicked do enjoy of this world, were it ten times more then it is, yet it is nothing compared with the leaſt dram of the grace of the Spirit in the heart of a believer. O the honey ſweet manſions which believers feed upon. O the rare comforts they experience both by day and night, ſaith *Paul* 1 *Cor.* 2. 9. 10. *Eye hath not ſeen, nor ear heard, nor can it enter into the heart of man to conceive the things which God hath prepared for thoſe that love him, which things God revealed to his by his ſpirit.*

Well, one word of the Lamps more and I have done ſpeaking about them; and that is, It is ſaid that theſe Lamps were alwayes burning before the Lord, in which we may take notice of theſe two things.

1. They were alwayes burning.
2. That they were to burn before the Lord.

As to the firſt conſideration, I underſtand it to be meant of the aſſured continuance of the gifts and graces of the Spirit, for the beneſit of the Elect of God in ſeveral ages of the world, that as the Lamps were never to go out in the Tabernacle, ſo the Lord will never be wanting with the gifts of his Spirit upon his Miniſters throughout all ages, that he might by and through them keep up the light and truth of his holy will in the world in deſpight of all oppoſition whatſoever: read *Pſalm* 132. 15, 16, 17. I *will abundantly bleſs*

their

their provision, I will satisfie their poor with bread, I will cloath her Priests with salvation, and their Saints shall shout for joy: there will I make the horn of David to bud, I have ordained a lamp for mine anointed. This is the promise of God to the Candlestick, his Church, throughout all ages in the world, giving them to understand, that let men and devils do what they can, yet certainly God will alwayes keep up the lamp light of truth to the end of the world. You see the lamp was alwayes to burn in the Tabernacle, so as certainly the light of truth shall and must alwayes burn in the world. Hence you have it in the Psalms, *Psalm* 132. 14. where God is speaking of the Candlestick his Church, saith in these words, *This is my rest for ever, here will I dwell, for I have desired it for my habitation.*

Use 1.

This informs us then of the great folly and madness of the children of this world, who labor night and day to extinguish and put out these lamp lights of Gospel truth, which God hath set up in his Church. Alas men do but strive against the stream in the thing: you see how successless men have been in their attempts this way, even from the beginning: How did *Pharaoh* King of *Egypt* strive to root out the Lamp lights in his day; so how did King *Jeroboam* lay out himself this way in his day, by setting up the Calves, by throwing out the good Ministers of the Lord, and in putting into their rooms Priests made of the lowest and basest of the People, 1 *Kings* 12. 31. so in Christs time, what ado did King *Herod* make to finde out the Lamp of lamps, *viz.* our Lord Jesus Christ, that he might quite rid the world of his light, *Mat.* 2. so in the Apostles dayes, how did the Jews labour to fill the world with uproars against them, that their lamp light of truth might be wholly put out of the earth: so the heathen Emperours, in the first three hundred years after the Apostles, what bloody attempts did they in their times make against the lamps, and so all along ever since their time, for this fifteen hundred

years

years, what horrid cruel desperate attempts have the Antechristian party in the world made against these lamp lights of Gospel truth, which Christ by his Apostles hath left for the good of his Church, witness the slaughtering of the Waldenses, Albingenses, beside those many murthers which have been done upon the Christians in *Germany*, whose case (without doubt) God is now a pleading by the Turks. You may call to minde the many cruel murthers done in *France* and *Ireland*, as also the many cruelties which have past upon the Lords people in *England* ever since Queen *Maries* time: what endeavours, what plots, what secret treacheries have there been afoot to get down these divine lights, which God in mercy hath caused to shine in the midst of us. But alas, alas, let me tell such men, that all their labour is but lost labour: men do but kick against the pricks, and throw back their heels against sharp stakes, that persist in a work of this nature.

O you persecutors of truth, and such as think to extinguish the lamps of Gods truth, to you I speak, even to you of every nation in the world. O Sirs, lay down your weapons of contention, push at the pikes no longer, for you will certainly perish in the end; know you that do what you can, God will keep alive his lamp lights of truth in the world in despight of you all: certainly you do but set the briars and thorns in battle aray, against the everlasting burnings, in rising up to resist the work of God in the earth: God will have his work to go on; O therefore stand not in his way, God will make way for it, though it be through your heart blood: read *Psalm* 45. 4, 5, 6. *Psal.* 36 9. O therefore be wise ye judges of the earth, and be ye instructed ye great ones. serve the Lord with fear, and come before him with trembling: kiss the Son lest he be angry, and ye perish in the mid way, when his wrath is kindled but a little; therefore if you love your selves, hearken to the advice of that learned Doctor, *Acts* 5. 34. with 38, 39. *Then stood there up one in the councel a Pharisee named Gamaliel, a doctor*

ctor of the Law (who ſaid) And now I ſay unto you, Refrain your ſelves from theſe men, and let them alone; for if this counſel, or this work be of men, it will come to naught; but if it be of God, ye cannot overthrow it, leſt happily ye be found even to fight againſt God.

Laſtly, and I have done this Type, It is to be noted, that this Type, *viz.* the Lamps, was to burn before the Lord, or in his ſight, which ſignifies Gods watchful eye over the lamps, that ſo nothing might hinder or obſtruct the burning of them: you may fully ſee the care of God ſet out to you in this thing, *Iſa.* 27 2, 3. *In that day (ſaith God, ſpeaking of his Church) ſing ye unto her a vineyard of red Wine, I the Lord do keep it, I will water it every moment, leſt any hurt it, I will keep it night and day.*

Uſe 4.

This ſhould inform us then, what a dangerous thing it is for men to endeavour to corrupt the pure Worſhip of God, by mixing any thing of their humane inventions, with Gods divine Inſtitutions: certainly there cannot be any thing added to the Doctrine or Worſhip of God, but God will readily eſpy it; for the lamps were to burn before the Lord where the eyes of his glory ſhould be fixed upon them, ſet it be in the moſt ſecret Chambers men can deviſe, yet God will finde it out, *Ezek.* 8. 12. You may ſee how dearly the two ſons of *Aaron* paid for ſo bold an adventure, *Levit.* 10. 1, 2. Truly men cannot eaſily provoke God in any thing more then by endeavouring to eclipſe the ſhining of his lamp lights of Goſpel truth in the world, for truth may be as much eclipſed by corrupting of it as any other way. But good Lord, what little conſcience do men make of this crying ſin at this day. Alas how do the learned of the earth labour by their wits and parts to adulterate the worſhip of God and the pure oyl of truth in this our age; ſo that the great evil is come upon the earth now which fell upon *Iſrael*

of old, Ezek. 34. 18: *They eat the good pasture, and tread the residue with their feet, they drink up the best water and foul the residue with their feet.* But truly, though men may joyn hand in hand in this thing, yet they shall not go unpunished.

Use 5.

What an ingagement should the thoughts of this doctrine of the lamps burning alwayes before the Lord, put upon the hearts of all Ministers of the Gospel to look to it, that there doctrine be sound, and that which will hold weight before the Lord; if Ministers doctrine do at any time carry more of their own water in it then Gods Wine certainly God will discover it: the Ministers are Gods Lamps appointed for the Tabernacle, and they are to burn before the Lord; that is, they never act but Gods eye is upon what they do and preach in his Worship, to observe what comes from them, his eye is upon them in the studying of their matter, while in the composing of it, and his eye is upon them in the Pulpit, while they are preaching of it: if there be iron and tin mixed with Gods gold and silver, surely the pure eyes of Gods glory will try it, of what sort it is: therefore saith *Paul* in 1 *Cor.* 3. 12, 13, 14, 15. *If any man build on this foundation, gold, silver, precious stones, hay, wood, or stubble, every mans work shall be made manifest, for the day shall declare it, because it shall be revealed by fire, and the fire shall try every mans work of what sort it is, if any mans work abide which he hath built thereon, he shall receive a reward; but if any mans work shall be burnt, he shall receive loss, yet he himself shall be saved, yet so as by fire.*

O if men were well acquainted with the strict eye that God exerciseth always over his burning lamps the Ministers, with respect to their doctrine, surely men would be more careful then they are, both in their studying and preaching of them, and would tremble to bring forth such sad stuff for doctrine as some do amongst us: *Paul* tells you of a doctrine

ctrine of devils, 1 *Tim.* 4, 1. And sayes, that some men which give heed to seducing spirits may be given unto: therefore if men would be protected from being delivered up to the doctrine of seducing spirits, let men labour faithfully to bring forth the doctrine of God. Hence it is that *Paul* hath it in 1 *Tim.* 4. 16. *Take heed unto thy self, and to the doctrine, continue in them, for in so doing thou shalt both save thy self, and them which hear thee.*

CHAP. 22.

I now come to speak of the Snuffers which did belong to the Lamps in the Tabernacle.

AND there were Snuffers likewise made of pure gold, which belonged to the Tabernacle, as well as the Lamps and Candlestick, *Exod* 37. 23.

Now the use of that instrument; you know it is to correct, or to remove out of the way any thing that shall offend the burning of the light, that so the light might shine with the more brightness, and clearness; Now if you observe the thing, the snuffers are put together with the lamps, *Exod.* 37. 23. *And he made seven lamps, and his snuffers, with his dishes of pure gold*; which gives us to understand, that the snuffers were appointed for the use of the Lamps; which Lamps, as I have said, signifies the light of truth (which through the pourings out of the gifts of the Spirit, into the

hearts of the gifted men of the Candleſtick, the Church) God intends by them to keep up in all ages of the world. Now by the adding the ſnuffers to the ſeven Lamps, we the better come to underſtand their property, which is as I have ſaid, to correct all thoſe ſuperfluities, which in cleaving to to the lights of the Lamps are apt to hinder its ſhining.

This ſhews us the great care which God doth and will take to the keeping up of the purity of truth, in its glory and luſtre in the Church, do what men and devils will to the contrary: it ſhews us likewiſe the great proviſion which God hath prepared to his peoples hands, for the removing out of the way any thing that might tend to the darkening or hindering the light from burning in his Churches, and that is it which we are to underſtand by the Snuffers which were added to the Lamps.

Now here two things are to be noted.

Firſt, What it is which hinders the light of truth from ſhining in the Churches of Chriſt.

Seeondly, What that proviſion is (which as the Snuffers) is given forth by God on purpoſe to correct it, and remove it out of the way.

For the firſt, what it is which offends the light of truth in the Churches of Jeſus Chriſt,

Firſt, Its all that corrupt doctrine, and unſound opinions which falſe teachers labour to uſher into the Church of God and of Chriſt, by the cunning craftineſs of men, which handle the word of God deceitfully: of ſuch the Apoſtle ſpeaks of in his time, who laboured to bring in damnable errours into the Church of God, *Jude* 4. *For there are certain men crept in unawares, who were before of old ordained unto condemnation, ungodly men, turning the grace of God into wantonneſs, and denying the onely Lord God, and our Lord Jeſus Chriſt.* Hence it is that *Paul* gives ſuch a charge to the Elders of *Epheſus*, *Acts* 20. 28, 29, 30. *Take heed brethren unto your ſelves, and unto the flock over which the Holy Ghoſt hath made you overſeers, to feed the Church of God, which he hath purchaſed with his own blood,*

bloud, for I know that after my departure, ſhall grievous wolves enter in amongſt you not ſparing the flock, alſo of your own ſelves ſhall men ariſe ſpeaking perverſe things, to draw away Diſciples after them; ſo likewiſe do the Apoſtle ſhew us that it will be the portion of the latter ages of the world to be peſtered in the Churches of Chriſt by men of very baſe and corrupt principles, to the eclipſing and darkning of the Lamp lights of truth in the midſt of them, theſe are S. *Paul* words unto *Timothy*, 2 *Tim* 3. 1. with ver. 8. *This know, that in the laſt days perilous times ſhall come, for there ſhall ariſe men, ſuch as Jannes and Jambres, who withſtood Moſes*, ſo ſhall theſe reſiſt the truth, *Men of corrupt minds, reprobate concerning the faith*, ſo *Rev.* 9. 1, 2, 3, 4. *And the fifth Angel ſounded, and I ſaw a ſtar fall from heaven unto the earth, and to him was given the key of the bottomleſs pit, and he opened the bottomleſs pit, and there aroſe a ſmoke out of the bottomleſs pit like the ſmoke of a furnace, and the Sun and the Air was darkned by reaſon of the ſmoke of the pit.* By the Sun and the Air here ſpoken of, I underſtand the Lamp light of truth, which did once burn in the Romiſh Church before its falling away, for it is the condition of the Church of *Rome* which the holy ſpirit intends in this Chapter, who intimates to you that as ſmoke darkens the Air, as that you cannot ſee the Sun in the Heavens, ſo this ſmoke of Errour and Antichriſtianiſm which aroſe from Hell, did wholly put out the Lamp lights of truth amongſt them, every where through out the Romiſh Church, ſo that this is one way of offending the light in the Churches of Chriſt, which hinders it from ſhining forth for the profit of others.

Secondly, A thing that hinders the light in ſhining, is the corruptneſs of the Teachers hearts, men that are ambitious of honour, or are covetous of gain being greedy after much of this world; theſe are ſuch as prove offenſive to the light of truth and very much hinder the ſhinings of it in the Church, ſuch were the Sons of old *Eli* the Prieſt, whoſe filthy, greedy, covetous converſation made the ſacrifices of the

Lord

Lord to be abhorred in *Israel*, 1 *Sam.*2.12,13,14,15,16,17. so *Ezek.*34. 2.3. with 18. 19. Likewise *Jude* tells you of a sort of greedy Teachers, who run greedily after the way of *Balaam* for reward, and perished in the gainsaying of *Corah*, you see the Apostle makes the covetousnes of *Balaam* and the gainsaying of *Corah* to link together, and well he may, because the one is such a notable Introduction into the other sin; for a man to grow greedy of gain with *Balaam*, is the ready way for him to become the truths gainsayer with *Corah*, *Dathan*, and *Abiram*. Now by such things as these is the light of Gods pure work oftentimes darkned in the Church.

But secondly, what these snuffers are, or what that provision is which God hath provided to correct these corruptions in order to the keeping pure the light of truth in the Churches of Christ, and this consists of three things.

First, Sound Arguments preached and prest upon the Consciences of men from the word of God, convincing men of the errour of their notions, who shall endeavour to vent any thing of an unsound or hurtful concernment in the Church of Christ, by holding forth to them the judgments of God, as they are laid down in his word against such as shall persist and go on in their obstinacy: hence you have these words from S. *Paul* to *Titus*, *Tit.*1.9. *Holding fast the faithful word as have been taught, that he may be able by sound Doctrine both to exhort and to convince the gainsayer.* You may adde unto this of *Titus*, the whole Epistle of *Jude*, which may very well be compared for its usefulnes this way, which (to me) doth wonderfully agree with the end of the snuffers of gold in the Tabernacle, which was made to preserve the Lamp light while shining in the Churches of Christ.

Secondly, That means which in a second place is to be added to the former, in order to the making up the snuffers in the Tabernacle of Gods Church, is a faithful admonishing of the erroneous person for his errours and mistakes,

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not favouring of him either for his place or greatneſs, you are to know truth is the greateſt of all, he is not worthy to be a profeſſour of truth, much leſs a Preacher of truth, who regards not truth above the perſon of any man in the world, this is the rule, 2 *Theſ.* 3. 14, 15. *If any man obey not our word by this Epiſtle, note that man and have no company with him that he may be aſhamed*; that is, be not ſo intimate with him as you are, and ought to be with thoſe that are ſound Chriſtians, that he may underſtand by your carriage that he is not right in the faith of our Lord Jeſus, *Yet count him not as an enemy, but admoniſh him as a friend.*

Thirdly, The third and laſt thing to be added to the making up the ſnuffers in the Goſpel tabernacle is this, that if nothing of the aboveſaid means will prevail to the correcting of errour in the maintainers thereof, then caſt him out for a Heretick, that he may do no more miſchief in the Church of Chriſt, giving notice to all the Churches what hath been done to ſuch a one, that the Churches may avoid and ſhun him where ever they meet with him; therefore is this rule given the Saints, *Titus* 3. 10. *A man that is a heretick after the firſt and ſecond admonition reject.* Were this rule carefully obſerved in the Churches of Chriſt, how wonderfully would it conduce to the keeping truth free from thoſe mixtures of errour, which otherwiſe will cleave to it, do men what they can.

Uſe. 1.

O Brethren, how infinitely ſhould we admire the wiſdom of God in theſe things, O how much of the Divine pollicy of heaven is there which lieth wrapt up in theſe golden Miſteries; O who can read theſe ſecrets, and not have a heart deeply affected with them.

My dear Friends, let not Gods ancient contrivements from eternity go void of its great obſervations amongſt us; O peep a little into theſe great Miſteries of the Tabernacle-worſhip,

worſhip, and ask your ſelves what infinite reaſon you have to admire God in all, ſurely if ſome of the heathen Phyloſophers could ſo gaze (in a way of admiration) on that Divine wiſdom of God, which ſo glorioufly compacted the frame of the whole world.

O what cauſe have Chriſtians to adore the wiſdom of God, in framing together ſo glorious a piece as the Tabernacle, with the ſeveral veſſels of it, as that there was not a veſſel in the whole Tabernacle without its ſpecial ſignification, as the Apoſtle ſpeaks in *Heb.* 10. 1. *They were all ſhadows of good things to come*, ſo likewiſe how much is the love and goodneſs of God ſeen to his poor people in this world, that he ſhould provide them with ſuch ſpiritual neceſſaries to help them out in all exigencies, and to relieve themſelves by upon all occaſions, if they want light and comfort, they know where to have it, he hath fixed his burning Lamps amongſt them if they ſhould find their oil to grow ſlack, their oil of comfort, their oil of peace and refreſhment, they know where the Olive-tree (Chriſt, ſtands, they have him with them, *Thy name is in the midſt of us*, ſaith the Prophet, its but to call upon him and he hath promiſed to hear, *Pſal.* 50. 15. And if their Lamp light at any time prove dimme through any corruptions cleaving to it, they have their ſnuffers made up of ſound Scriptural Arguments, together with theſe two Ordinances of admonition and excommunication, to correct the evil at pleaſure, that the lights may keep their ſhining in the midſt of them ſtill.

Uſe 2.

Laſtly, The Uſe of lamentation, O how little of this means have the Lords people made uſe of, for the protecting of the light of truth in the midſt of us; how have the ſnuffers been laid by as wholly uſeleſſe of late years, by which means errour hath gotten the ground of truth in an aboundant meaſure, inſomuch by the neglect of Chriſtians herein

herein (though truth was ſent into the world to get ground of errour) the truth is, errour hath almoſt weeded out truth, truly (for redreſs in this caſe) God hath not been ſo much wanting to his people in the means, as Chriſtians have been to themſelves about the faithful uſe of means; if errour have prevailed above truth, the fault hath been ours not Gods: We have wanted hearts to deal plainly with our offending Brethren in this caſe, beſides the great liberty which hath been given to ſome of our green, raw, raſh members of Churches to vent their undigeſted notions in publick, and that before themſelves well skilled in the knowledge of the Scripture, and the form of ſound words; I am not pleading againſt a Chriſtians exerciſing his gifts to the building up his fellow-members in the faith, provided they keep their bounds, and act within their compaſs, untill their growth be ſuch (in the judgment of the wiſe) as that they may be adventured upon publick work; for want of uſing the golden ſnuffers, ſure I am, that many a poor ignorant ſoul hath been carried away with groſs opinions, to their utter undoing without the infinite mercy of God prevent it; Therefore if we would have our Lamps burn clearly in the midſt of us, let us more uſe the golden ſnuffers (which were appointed to remove that which ſhould hinder the light in its ſhining) with more diligence then yet we have done.

I ſhall conclude this type of the ſnuffers, with that good word of the Lord in *Prov.* 36.6. *Adde thou not unto his word leſt he reprove thee and thou be found a liar, for every word of God is pure.*

CHAP 23.

I now come to ſpeak of the two Altars which were made and placed in the Tabernacle, both of which having ſpecial reference to Jeſus Chriſt.

THeſe Altars were two in number, their difference in form and faſhion was not great, only the one was overlaid with pure gold and had his Crown upon it, and the other was overlaid with braſs, but we find not any Crown upon that, and the Altar which was overlaid with braſs had a Grate of Net-wort made for it, which was to let out the aſhes of the ſlain ſacrifices which were to be offered as a burnt-offering upon it, *Exod.* 27. 1, 2, 3, 4, 5. Both of the Altars had horns alike, which were in number four, and placed at the four corners of the Altars, *Exod.* 27. 2, with *Exod.* 37. 25, 26.

Now theſe two Altars differed moſtly in uſe or office, for the Altar which was overlaid with pure gold and had the Crown upon it, was only to offer the burnt Incenſe upon, *Exod.* 40. 26, 27. And the Altar which was overlaid with braſs, that only was to offer the burnt ſacrifice upon, which ſacrifices conſiſted of the bodies of the ſlain beaſts, which were to be offered before the Lord, *Exod.* 40 29.

Theſe two Altars did ſignifie both to them and all elſe, the Lord Jeſus Chriſt as then to come, with reſpect to the two-fold work which he was to do and ſuffer for believers; in the handling of which I ſhall do theſe two things

Firſt, I ſhall ſhew you that theſe Altars did ſignifie Chriſt our Lord who was then to come. Second-

Secondly, That according to the differing uſes of theſe Altars, are the differing works of Chriſt for and in the behalf of all true believers.

Firſt, That theſe Altars did ſignifie Chriſt to come, to this you have St. *Pauls* words agreeing, read 1 *Cor.* 9. 13, 14. In which place you have the Apoſtle ſpeaking how much a duty it is that Preachers of the Goſpel ſhould be well provided for by the Saints, and that becauſe they wait on the things of the Goſpel, and that was to preach and make known Jeſus Chriſt to their ſouls; now to prove that ſuch Miniſters are of right to be provided for, the Apoſtle doth inſtance the right which the Moſeical Law did give thoſe men (which did wait on the Altar) to eat of the things of the Altar, as if the Apoſtle ſhould have ſaid, certainly Goſpel Miniſters have no leſs a right to a maintenance, then the legal Miniſters had under the Law, ſeeing our work is one and the ſame, the difference only lay in mode and circumſtance, not in ſubſtance, they and we all taught one and the ſelf ſame Chriſt; they waited on the Altar typical, and we wait upon the Altar ſubſtantial; they upon the Altar of the legal tabernacle, and we upon the Altar Chriſt of the heavenly tabernacle, as that their Altar was but the type or forerunner of Chriſt our Evangelical Altar, which we wait on and preach to you; my end in this Commentary was not ſo much to handle a Miniſters maintenance, as to give you by what hath been ſpoken, a ſight of the great congruity the Apoſtle makes to be between the Altars in the tabernacle and Chriſt Jeſus, ſo *Heb.* 13. 10. *We have an Altar whereof none have right to eat which ſerve the tabernacle.* you may eaſily perceive, in reading through this Epiſtle to the *Hebrewes*, that the drift and purpoſe of the Apoſtle was to bring off the Jews from their reſting in theſe ſhadows, to live more upon Chriſt the true ſubſtance, which the legal Figures were only the types of; And labours to convince them that the tabernacle with all the glorious Veſſels in it, together with what elſe was of any Ceremonial uſe amongſt them, all was but

to ſhadow out Chriſt to come, read, *Heb.*9.1,2,3,4,5,6,7, 8,9,10,11,12. And amongſt which things the Altars in the Tabernacle were of ſpecial uſe (in point of ſignification as they related to Chriſt) as any other type which was in uſe amongſt them; And therefore doth the Apoſtle ſo apply the matter in hand, if you compare the 10. verſe of *Heb.*13. with the 5th ver. of the ſame Chapter, for when in the 10. ver. he had ſpoken of the Jewiſh Altar, ſaying, in theſe words, *We have an Altar which none have right to eat, which ſerve at the tabernacle*, he preſently (in ver. 12.) brings in Chriſt as the Antytipe of that type in theſe words, *Wherefore Jeſus that he might ſanctifie the people with his own blood ſuffered without the gate.* Mark, he ſuffered without the gate as a ſacrifice which was proper to the Altar in the Tabernacle; thus you ſee how the Apoſtle makes Chriſt and the Altar in the Tabernacle to agree here alſo, ſo *Rev.* 6.9. *I ſaw under the Altar the ſouls of them which were beheaded for the word of God, and for the teſtimony of Jeſus which they hold*: Which Altar we muſt underſtand to be meant of Jeſus Chriſt, which was ſlain for the ſins of the world, under which ſacrifice lieth murdered, of the ſlain Prophets, Apoſtles, & Martyrs of Jeſus Chriſt, that have died for the word of God in all Ages of the world, for as Chriſt was ſacrificed for their ſins, ſo are the Saints willingly ſacrificed for his truths; and ſo Chriſt and the Saints are by *John* repreſented to our view in one ſuffering heap or body together, only Chriſt hath the preeminence, he firſt, and they after, or Chriſt above and his people under the Altar Chriſt; ſo that by all hath been ſpoken it appears that the Altars in the Tabernacle did intend Chriſt which was then to come in the fleſh.

Secondly, I ſhall ſhew you in the next place, how the two Altars (being of two differing uſes) did ſignifie the two great works which Chriſt was to perform to God for believers.

I ſhall begin with the Altar that was overlaid with Braſs. This Altar ſignified Chriſt in the work of making or giving ſatisfaction to the juſtice of God for ſin, for upon this Altar

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in the Tabernacle were the bodies of thoſe beaſts offered which were ſlain for ſin, and they were offered to God in hot flaming fire, therefore called the burnt offering; ſo was Jeſus Chriſt an Altar to bear the indignation of God for the Elect upon Chriſts back (as upon the Altar) did ſtand both the ſins and the burning hot wrath of Gods juſtice together, which like mighty flaſhes of lightning came upon the ſoul of our dear and precious Saviour, which made the bloudy ſweats upon him in the Garden, *Luke* 22.44. Therefore in *Iſa.*53. The Holy Ghoſt ſhews you the Elects ſins and Gods wrath both together, ſtanding at one and the ſelf ſame time upon the back of Chriſt, *Iſa.* 53.6,7. *We all like ſheep have gone aſtray, we have turned every one to his own way, and the Lord hath laid the iniquities of us all upon him, he was oppreſſed, he was afflicted,* ſo ver. 10. *It pleaſed the Lord to bruiſe him and to put him to grief, when thou ſhalt make his ſoul an offering for ſin,* ſo ver. 12. *Therefore will I divide him a portion with the great, and he ſhall divide the ſpoil with the ſtrong, becauſe he hath poured out his ſoul unto death, and was numbred with the tranſgreſſour, and did bear the ſins of many,* ſo 1 Pet. 1 18, 19. with chap. 2. 24. *For ye know that ye were not redeemed with Silver or Gold, but by the precious bloud of Jeſus Chriſt, as a Lamb without blemiſh and without ſpot, who in his own body bear our ſins upon the Tree.* But notable is that place of the Apoſtle in *Heb.* 13. 11, 12. *For the bodies of thoſe beaſts, whoſe blond is brought into the ſanctuary by the High Prieſt for ſin, are burnt without the Camp, wherefore Jeſus alſo that he might ſanctifie the people with his own bloud ſuffered without the gate,* ſo Eph. 5. 2. ſaith S. *Paul* ſpeaking of Chriſt, *He gave himſelf for us an offering, and a ſacrifice to God for a ſweet ſmelling ſavour;* Thus you ſee how Chriſt in his ſufferings makes good what the Altar of Braſs (with the ſacrifice upon it) did ſignifie and hold out to the beholders, where indeed our Saviour was both the Altar and the Sacrifice too: By which offering up of himſelf (as the Altar and Sacrifice to God) he hath purchaſed eternal Redemption for us, and hath for ever perfected thoſe which

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are ſanctified, as the Apoſtle ſpeaks, *Heb.* 10. 10, 12, 14. verſes.

Uſe 1.

O then this ſhould teach all true Believers to rejoyce, and ſing aloud for joy of ſoul. O Saints, lift up your heads, and with your voice bleſs the Lord; take with you theſe words and ſing with the Pſalmiſt, *Pſal.* 118. 20, 21. 22, 23. *I will praiſe the Lord, for thou haſt heard me, and art become my ſalvation, for the ſtone which the builders refuſed is become the head of the corner; this is the Lords doing, and it is marvellous in our eyes: this is the day which the Lord hath made, we will rejoyce and be glad in it.* That the ſoul that was once ſo far from God, as hell is from heaven, ſhould have an Altar of ſatisfaction provided for him, yea, and a ſacrifice to, in order to his full juſtification before the everlaſting burnings. O ſaith *David*, *Pſal.* 66. 16. *Come hither and I will tell you what God hath done for my ſoul.*

Why, whats the matter *David*, what is it that God hath done for you? O, I that was a poor ſinful wretch, and accurſed, miſerable creature, a condemned Malefactor before God, for the breach of his royal law, and could never poſſibly have redeemed my ſelf by all that ever I could do of my ſelf, or in my own ſtrength O I was one who was under the guilt of ſin, and a ſlave to Satan, an heir of Hell, a childe of darkneſs, a fire-brand of the bottomleſs pit, a ſon of perdition, a loſt, periſhing ſoul in my ſelf for ever. Oh I that was alien to the promiſe, a ſtranger to the Covenants and Common-ealth of *Iſrael*, and without hope of God in the world, am now again made nigh by the Blood of Chriſt, and thereby taken again into the reconciled love and favour of God, through this altar of grace and ſatisfaction, (which the Father in mercy) hath ſet up for my ſoul, upon which all my ſins are laid, paſt, preſent, and to come, *Iſa.* 53. 6. So that through the rich mercy of God I can ſay I am de-

delivered from the law wherein I was held, through the satisfaction and full payment the Father received from my Altar Christ, *Rom.* 7. 6. And although (before I had any interest in this Altar Christ) I feared death and hell every day before; yet now I can say, there is therefore now no condemnation to me, who am resolved not to walk after the flesh, but after the spirit, *Rom.* 8. 1. Now can I come with boldness to the throne of grace, to ask grace and mercy to help in time of need, *Heb.* 4. 16. O this Altar Christ by his sufferings hath opened a new and living way to the Father for me, a way consecrated through the vail of his flesh, *Heb.* 10. 18, 19, 20. By which means (although I durst not look up to the Father before) I can come into his blessed presence as a childe, and call him Father, and I can come to him upon the account of purchase, and demand my adopted rights, and purchased priviledges at my Fathers hands, and that upon the account of altar attonement, which was made and done by my Altar Christ, when he offered up himself a sacrifice to God, without spot and blemish for me, *Eph.* 5. 2. And although I was as black as hell, and as full of spots as the Leopard in Gods sight, yet now shall I be found of God compleat in Jesus Christ, not having spot or wrincle, *Col.* 2. 10 *Ephes.* 5. 27. O thus may every true Believer say, and sing with *David*, for the weakest and least of the Children of God hath as large, and as full, and as ample a satisfaction laid down for him to God as *David*, and his priviledges by this Altar, and his right unto this Altar Christ, is as large and altogether as full as *David's* was; for saith *Paul*, *Rom.* 10. 12. *The same Lord over all is rich unto all that call upon him, for he is no respecter of persons.*

Use

Use 2.

Let this teach Christians to have great recourse to the Altar of attonement and satisfaction. There be three seasons when a Christian should have special regard to the Altar of satisfaction.

First, In guilt seasons.

Secondly, In doubting seasons.

Thirdly, In corruption-prevailing seasons.

First, In guilty seasons, when the heart and conscience comes to be stained with the guilt of sin, then is it the souls time to run to the Altar of satisfaction; when ever the Jews had any guilt broke out upon them, they were to take some offering or other in their hands, and a way to the Priest with it, that he might hasten to the altar of satisfaction, and there make an attonement for them by offering up their offering before the Lord. O so should believers do when guilt breaks forth upon them, they should flie by faith to their Gospel Altar of satisfaction and attonement: saith *John* 1. 2. 1. 2. *My little children, if any man sin, we have an advocate with the Father, Jesus Christ the righteous, for he is a propitiation in his blood for our sins, and not onely for ours, but for the sins of the whole world.* Certainly, many a poor soul many times lies longer under trouble of spirit then they need to do, were they but well acquainted with this truth, that the blood of Jesus Christ cleanseth us from all sin, 1 *John* 1.7. A through acquaintance with, and a close application made of this Scripture in doubting times, it would wonderfully ease the heart in trouble; therefore, O troubled soul, wouldst thou have thy guilts removed from thy conscience, and wouldst thou get thy self into the favour of God again; wouldst thou have

have within in thy ſoul, wouldſt thou have the anger of God pacified again, whom thou haſt offended. O then, run to the altar of ſatisfaction, take an offering in thy hand, go and call upon the Prieſt, and pray him to go into the Tabernacle for thee, and there offer upon the Altar of ſatisfaction thy offering before the Lord; I mean take with thee in thy hand of faith, the blood, merits, and righteouſneſs of Jeſus Chriſt, and beg him to lay up this upon the Altar of his ſatisfaction for thee. O ſtand at the Tabernacle door of the throne of grace, there call upon thy high Prieſt Jeſus, give him no reſt day or night, until he hath gone in to the Father, and made an attonement for thee: which done, thon mayeſt aſſure thy ſelf of that peace of God which paſſeth all underſtanding, as the Jews in offering what they had to preſent their High Prieſt withal, might expect a full peace between God and their ſouls, which was obtained by the high Prieſt for them: And you know the obtaining of their peace at Gods hands upon their obſerving of this rule, was very unqueſtionable) ſo ſoul in the obſervation of this rule between thy ſoul and Chriſt, thou needeſt doubt of the love and favour of God to thy ſoul no more then the Jews.

Secondly, A ſecond ſeaſon when a Chriſtian ſhould have regard to the Altar of ſatisfaction, is in doubting ſeaſons, when the Devil ſhall ſo far prevail, as to diſcourage the ſoul from coming to partake of his right to the altar of ſatisfaction: and this the Devil doth oftentimes, by telling the ſoul that the Altar was never ſet up, or prepared for ſuch a vile rebellious wretch as the ſinning ſoul hath been. And thus the ſoul being filled with diſcouragements, is oftentimes almoſt ſwallowed up with exceeding grief and deſpair. But let me anſwer the devil in that ſoul: O Satan, thou haſt by thy cunning, ſubtle, crafty devices deceived many poor ſouls this way already, by which helliſh craft thou haſt held back many a thouſand poor ſouls from partaking of the privi-

ledges of their Altar Christ, bearing them in hand, that the Father looks for greater preparations of soul, and higher qualifications of heart and life (to fit the soul for such a mercy as the Altar Christ is) then the soul is yet able to bring with him, which design is but to put the soul upon delayes, on purpose for his everlasting undoing, (for he well knows, if the soul should stay from Christ until he be fit for Christ, the soul never gets Christ to eternity:) But Satan, that thou mayest prevail no more this way upon poor souls, I tell thee by the word of the Lord, and in the name of my God, first of all, that the Altar of satisfaction is erected and set up for every comer to it; as that, let the soul be never so vile, unworthy, unclean, or impure in himself, yet he shall be accepted as heartily as ever was Saint in the world, if he will but come to the Altar; for Satan, thou knowest very well, (though thou thus blindest the eyes of poor souls) that the Commission which Christ hath given to all his Ministers, is to preach another doctrine in the world, then what thou preachest to men and women, which is as follows, *Isaiah* 55. 1, 2. *Ho, every one that thirsteth, come ye to the waters, and ye that have no money come ye buy wine and milk without money, and without price: wherefore do you spend your money for that which is not bread, and your labour for that which satisfieth not, hearken diligently unto me, and eat ye that which is good, and let your soul delight it self in fatness: Incline your ear and come unto me, hear and your soul shall live; come unto me and I will make an everlasting covenant with you, even the sure mercies of David:* so *John* 7. 37. *And Jesus stood and cried, if any man thirst, let him come to me and drink.* Matthew 11. 28, 29. *Come unto me all ye that are weary and heavy laden, and ye shall finde rest to your souls; take my yoke upon you, for my yoke is easie, and my burden is light:* So *Revelations* 22. 17. *The Spirit saith come, and the Bride saith, come, and let him that heareth say, come, and let him that is a thirst come, and whosoever will, let him take of the water of life freely*; so that the souls coming in a way

way of believing gives him a real right to the Altar of ſatisfaction; for the altar of ſatisfaction or attonement was erected for the guilty, not for the righteous: ſaith Chriſt, *I come not to call the righteous but ſinners to repentance.* Therefore the Apoſtle tells you, that the Altar was ſet up to make reconciliation for ſinnes, *Hebrews* 9. 13. But to perſwade a ſoul that he muſt not come to the Altar, until he is ſo and ſo qualified, and humbled, and mortified to ſinne, is to make void the great excellency of the Altar, and to render it of no effect.

Thus Satan, thou laboureſt by thy ſubtleties, not onely to deſtroy the ſoul for ever, by keeping it from Chriſt, but alſo thy next deſign is wholly to overthrow the glory of Chriſts ſufferings in the whole world.

Secondly, This Altar is ſo far from expecting ſuch qualifications in the comers to it, as that it ſtands there on purpoſe to give out theſe things to the comers: read *Jeremiah* 3. 33, 34. with *Ezekiel* 26. 27. Read *Proverbs* 1. 22, 23. *How long ye ſimple ones will ye love ſimplicity, and ſcorners delight in ſcorning, and fools hate knowledge; turn ye at my reproofs: behold, I will pour out my ſpirit upon you, and I will make known my words unto you.* Therefore ſoul, let not the father of lyes keep thee any longer from Jeſus Chriſt thy Goſpel Altar, but come with the greateſt freedom, and do not diſpute ſo much thy unworthineſs, as the Lord Chtiſts ſufficiency in point of righteouſneſs; for whatever thy life hath been, though never ſo notoriouſly wicked, yet in the name of God, and by ſpecial commiſſion from Chriſt, we are to tell thee, that neither the number of thy ſins, nor yet the greatneſs of thy ſinnes can hurt thee, but thy coming to the Altar of ſatisfaction. where attonement is to be made for ſinne: this is it that will prove thy ſoul-deſtroying ſinne for ever, if thou take not heed of it: Hence it is that *David* made the great-

neſſe of ſin the onely ground of coming to the Altar, *Pſal.* 25. 11. *Lord pardon my Iniquity, for my ſinne is wondrous great.*

Thirdly, A third ſeaſon when a Chriſtian ſhould have regard to the Altar of ſatisfaction is in corruption-prevailing ſeaſons, when the heart is overcome with the ſtrength of corruption, then is it a fit time for the ſoul to have much recourſe to ths Altar, corruption can never live if thou bring it to this place, that altar upon which Chriſt died for ſin will of all places in the world yield thee the greateſt death to, ſin this is the ſword of *Goliah* which hath none like it, *Rom.* 6. 6. *Knowing this that our old man is Crucified, that the body of ſin might be deſtroyed, that henceforth we ſhould not ſerve ſin.* But worthy of note is that place of the Apoſtle in the 1 *John* 3. 8. *For this purpoſe was the Son of God manifeſt, that he might deſtroy the work of the Devil.* As if the Apoſtle ſhould ſay, for this purpoſe was the Son of God manifeſted, or for this purpoſe was the Altar of ſatisfaction erected and ſet up, that poor ſouls might as well get ſin and corruption mortified and ſubdued in them, as to have the guilt of ſin removed out of their ſouls; O this is the tree of Life which ſtandeth in the Paradiſe of God, the leaves whereof will heal the Nations.

O therefore ſoul wouldſt get down the power of ſin in thy ſoul, as well as to get out the guilt of ſin from thy ſoul; O then when ever corruption gets head, be ſure to bring thy ſoul to the Altar of ſatisfaction and atonement, and there lay thy ſoul down at the feet of the Altar, and beg of Jeſus Chriſt that he would yield forth the bleſſed effects of his death upon thy ſoul, that as he died upon the Croſs to remove out of the way the guilt of thy ſins, ſo likewiſe he would be pleaſed (out of his infinite mercy and love) to drop ſomething of his ſufferings, ſome vertue of his death into thy ſoul, which might kill ſin in thy mortal body: Now this being done, adding faith to the work, thou needſt not doubt

doubt but a blessed issue in time will proceed to the great joy and comfort of thy soul, only labour for a waiting frame of spirit, give God his own time to effect this work in thy soul, for in time thou shalt Reap if thou faint not.

Objection, But doth not the Apostle say in *Hebrewes* 13. 10. That we have an Altar whereof they have no right to eat which serve the Tabernacle, then it seems all may not come with that boldnesse to the Altar of satisfaction as you say?

Answer, The Apostle is not to be understood so much in treating about the guilt of sin as above the use of Ceremonies. Now the dangerous condition of the *Hebrewes* was two-fold, not only was their Case sad with respect to their distance from God upou the account of sinnes guilt,

But their danger did farther appear in this, they having their Ceremonies for a Christ to rest upon, this kept them from Christ indeed, by which means they were deprived of the benefit of Christs Merits, Bloud, and Righteousnesse, which only takes away the guilt of sin, as the Apostle elsewhere saith, *Galatians* 5 4. *For Christ is become of none effect unto you, whosoever of you are justified by the Law you are faln from grace*: As if the Apostle should say, certainly so long as you stick to yonr Ceremonies and Jewish Rights, you are at a great distance with Christ, Christ can profit you nothing, for you have Converted the Tabernacle Service into a Christ, and you rest here, and you live upon the Shadow in the neglect of the true Substance Christ, unto which these Types and Legal Shadows should lead you.

Therefore while you serve the Tabernacle (in this sense) you have no right to eat of the Altar Christ, but otherwise, let the souls condition be never so desperate by reason of sinne, yet here is an open door for him to step into the Taber-

Tabernacle, and fall upon this Altar Christ with boldnesse, according to that word of the Apostle in *Hebrewes* 9, 13, 14, 14.

So that there is no sinne how great soever makes the soul uncapable of partaking of the Altar Christ, (who hath a desire to make out after Christ) but only the souls resting upon some thing else on this side Christ, and shall make that and not Christ his bottom for Salvation.

CHAP.

CHAP. 28.

Of the Grate of Network made to this Altar.

I Now come to ſpeak about the Grate of Network, which was made to the Altar, and placed under the compaſs of the Altar; which was about the midſt of the Altar, underneath, *Exod.* 27. 4, 5.

The uſe of which was to let forth the Aſhes through the ſmall holes of the Grate, when the Sacrifice or Burnt Offering ſhould be offered before the Lord upon it.

Now the Aſhes of any thing which is burnt, we look on it as the Droſs or Excrements of the thing burned; ſo it is in this caſe: therefore was the Grate prepared to convey the Aſhes of the ſacrifice under the Altar, which was to be carried forth without the Camp. This ſhews us this much: Firſt of all the exceeding rich uſefulneſs of Jeſus Chriſt every way for Believers. *Firſt*, In point of Juſtification:

From hence Believers may aſſure themſelves, that when Chriſt became a Sacrifice to God for them (in order to their Juſtification) that God was well pleaſed with it, which was for the great comfort of Believers, publickly witneſſed from Heaven, *Mat.* 3. 17. *This is my beloved Son, in whom I am well pleaſed.* To this agreeth the words of S. *Paul*, *Epheſ.* 5. 2 *Chriſt gave himſelf for us, an offering and a ſacrifice to God, for a ſweet ſmelling ſavour.*

So much as this you may read in this bleſſed Type, for there was nothing which was offered upon this Altar to God, but was pure; I mean that of the Sacrifice which aſcended up to God, that was very pure; for the Aſhes which was the Droſs and Impurity of the Sacrifice, that was conveyed away through the Grate of Net-work, which was made and placed under the Altar for that purpoſe: I ſay this ſhould exceedingly comfort Believers, with reference to the foundation of their Juſtification; their Altar-Sacrifice was a Sacrifice full of purity, without

the leaſt ſpot or ſtain in it; an offering without blemiſh to God, yea a ſweet ſmelling ſavour.

Uſe.

This informs us then of the ſad condition of two ſorts of perſons amongſt us. Firſt, thoſe that dare offer God with any other offering then Chriſt for their Juſtification, or ſhal offer any thing to God in any other name, then in Chriſts name: know you that the beſt Sacrifices which you can offer God of your own, or in your own names, or in the names of any Saint or Angel, hath too much of their Aſhes and Droſs in them, then to have any acceptance with God, you have no Grate made of Net-work to ſever the Aſhes from your Sacrifices: What ever a ſoul ſhall offer God in ſacrifice, if it doth carry the leaſt impurity or droſs in it, it will be ſo far from juſtifying of you before God, as that it will but ſink you deeper and deeper into hell, *Gal* 3.10. O therefore be not deceived any longer ye ſelf-righteous perſons, in thinking that your duties, and works of Righteouſneſs will bear you out before God! no, no, there is no man is juſtified in the ſight of God by the deeds of the Law, ſaith *Paul*, *Gal.* 3. 11. the reaſon is given you by the Church, in *Iſaiah* 64. 6. *For we are all as an unclean thing, and all our righteouſneſſes are as filthy rags.*

Secondly, It informs us of the ſad condition of thoſe which were once enlightned into the excellency of this Altar-Sacrifice, as that they wholly lived upon him for life, and would onely fetch in their peace and comfort and refreſhment this way; and in this light they rejoyced for a ſeaſon, but are now gone back again, and have left their Altar-Sacrifice, and will only offer God their own duties and works of righteouſneſs, mixed with the Aſhes of impurity. Oh! the condition of theſe men and women is worſe then the former; becauſe theſe are fallen from Grace it ſelf: And therefore although they may talk much of Chriſt within them, yet Chriſt ſhall profit them nothing, *Gal.* 5. 4. But I ſhall refer theſe back-ſliding ſouls to read that dreadful place in *Heb.*6.4,5,6. *For it is impoſſible for thoſe who were once enlightned, and have taſted of the heavenly gift, and*

were

were made partakers of the Holy Ghost, and have tasted of the good word of God, and the powers of the world to come, if they shall fall away to renew them again to repentance; seeing they have crucified to themselves the Son of God afresh, and have put him to open shame.

Thirdly, And more principally, the Grate of Net-work in the Altar, through which the Ashes of the Sacrifice was conveyed, it may allude to the Priestly Office of Christ, which is to present for us our Sacrifice to God as a sweet smelling savour; for that is the proper work of Jesus Christ as a High Priest, to and for his people, who stands at the Altar on purpose to sever the Ashes from the imperfect duties, which his people do offer up to God: for as the Grate of Net-work in the Altar did convey the Ashes from the Sacrifice which was offered upon it, so doth Jesus Christ convey away out of sight all the weaknesses and infirmities of the Saints duties which ascend up to God; therefore in *Mal.* 3. 3. it is said of Christ, *That he shall sit as a refiner and purifier of silver, and he shall purifie the Sons of* Levi, *and purge them as gold and silver that they might offer to God an offering in righteousness.* So that you see it is Christs work to sever the dross from the pure metal, both as to the persons of his people and their performances; that so their duties might smell pleasant in the nostrills of God. Christ is the Altar, with the Grate of Net-work in it, that casteth away (through himself) all the pollutions of our duties: therefore the Apostle in *Heb.* 13. having spoken of the Altar Christ under the Levitical type, *ver.* 10. tells you in the 12. *ver. Wherefore Jesus, also that he might sanctifie the people suffered without the Gate.* That is, Christ as the Altar did both sanctifie the persons and the duties of his people, that their sacrifices as well as their persons might be a sweet smelling sacrifice to God.

Use. This should teach believers where to bring their duties in the worship and service of God, that they might be accepted with God. O soul! wouldst thou have thy prayers, thy praises, thy duties, thy services, all accepted with God in Heaven? O then direct them all to this spiritual Altar Christ. There is the Grate of Net-work in Christ, that will carry away, and convey out of sight all thy defilements, impurities, weakne-

ſes, and infirmities of thy duties, which would have diſpleaſed God greatly, for God is a God of purer eyes then to behold the leaſt ſin: therefore when ever thou haſt any thing to do with God in the duties of his Worſhip, be ſure to eye Jeſus Chriſt: O beg of him that he would perform the office of the Altar (with the Grate of Net-work in it) for the wellfare of thy ſoul. Deſire him to ſever the aſhes of thy duties from thy duties, and that he would ſhake out the ignorance of thy duties from thy duties, together with the unbelief, Hypocriſie, Pride, Deadneſs, Drowſineſs, and backwardneſs of Spirit; beſides that formality, ſpiritual Pride, and wandring Thoughts, which cleaves ſo faſt to duty, as the fleſh cleaves to the bones: but poſſibly many a poor ſoul may not be acquainted with their danger in miſcarrying in duty as it were to be wiſhed they were. Take a Scripture or two, *Malachy* 1. 13, 14. *Ye brought that which was torn, and the lame, and the ſick; thus ye brought an offering, ſhould I accept this at your hands, ſaith the Lord; but curſed be the deceiver which hath in his flock a male, and voweth and ſacrificeth unto the Lord a corrupt thing; for I am a great King, ſaith the Lord of Hoſt, and my name is great amongſt the Heathen*: So *Jer.* 48. 10. *Curſed be the man that doth the work of the Lord deceitfully.* By which we may underſtand theſe two things.

Firſt, that its very poſſible that men and women may deeply miſcarry in their duties towards God.

Secondly, That ſo to do is a very dangerous thing. O then if corrupt things may be offered to God in Worſhip, and ſo to do is ſo dangerous, as appears by theſe Scriptures before alledged; O then what infinite reaſon is there, that all Believers ſhould make conſtant uſe of Jeſus Chriſt, who is the Saints Goſpel Altar, as not daring to offer up any thing to God in his Worſhip, but upon this Altar, where the Grate of Net-work is, where they may be ſure there ſhall nothing paſs up to God, but what is pure and acceptable.

Chap.

CHAP. 23.

I come now to ſpeak of the Horns of this Altar.

THis Altar had four Horns, and they were placed upon the four corners of it.

The uſe and purpoſe of the horns upon the Altar I finde to be two-fold. Firſt, they were appointed and ſet up to binde the ſacrifice to them, that ſo the ſacrifice (being kept equally ſtrait by the cords which came from the four corners of the Altar) might not ſtart aſide, as otherwiſe it might have done: there is ſo much as this to be gathered out of the words of *David*, *Pſalm* 118. 27. *God is the Lord who hath ſhewed us light, binde the ſacrifice with cords, even to the Horns of the Altar.*

Secondly, It is very likely that theſe Horns of the Altar might be a kinde of refuge to the Hebrews, as their cities of refuge were, performing ſomething of the ſame uſe to malefactors, as the Cities of refuge did which we read of in *Numb.* 35. with *Joſhua* 20. 2.

This ſeems to be the uſe of the Horns of the Altar, if we conſider that place in 1 *King*: 2. 28. with verſe 30. when *Joab* had fled to the Horns of the Altar, about his rebelling againſt King *Solomon*; the King ſends forth his Executioner to fall upon him; but when the Executioner came and found him hanging about the Horns of the Altar, he went back again to the King to report the matter, and to know his farther pleaſure therein; which ſtrongly intimates to us, that theſe Altar Horns did afford men, in that kinde of diſtreſs, ſome ſuccour and relief againſt preſent Execution. Both of which uſes of the Horns of the Altar leads us to the Lord Jeſus Chriſt for ſomething (as our great treaſury) which may be fetched out of him, both for our inſtruction and comfort.

Uſe

Use.

First of all for our instruction it shews us thus much, That as the Jewish Sacrifices were tied with cords to the Horns of the Altar, so should Believers (if they would not have their Sacrifices and Duties miscarry) binde them fast with spiritual cords to the Horns of their Altar Christ. There be five cords which I shall present you with, as very necessary to the binding of all our duties to the Horns of our spiritual Altar Christ.

First, the cord of believing; this is so necessary a cord, that if our duties be not bound fast to the Horns of the Altar Christ with it, all our labour will be lost labour, do what we can, *Heb.* 11. 6. *For without Faith it is impossible to please God; for he that cometh to God, must believe that God is, and that he is a rewarder of them which diligently seek him.* So verse 4. its said, *By faith Abel offered a more acceptable sacrifice then Cain.*

Here let me admonish two sorts of persons: First, such as yet have no Faith at all. O Sirs, what do you mean, that you can content your selves to live all this while in the world without Faith? Oh! how do you mean to have your duties accepted with God in Heaven, when you want Faith? Unbelievers are so far from pleasing God, as that he hates all they do as an abominable filthy thing, and all for want of Faith, which is the Cord that should binde your Sacrifices to Christ; for whose sake any thing is valued that is offered up to God: You see *Cain* offered his Sacrifice to God as well as *Abel*, yet God regarded onely *Abels*. O friends, you may see what respects God hath for your Services while you remain in a state of unbelief: Read *Isa.* 66. 3. *He that killeth an Oxe, is as if he slew a man; he that sacrificeth a Sheep is as if he cut off a Dogs neck; he that offereth an oblation, as if he offered swines blood, he that offereth incense as if he had blessed an Idol: yea they have chosen their own wayes, and their souls delight in their abominations.*

O poor souls, how are you deluded by Satan, who spurs you on in the ways of wickedness and unbelief, keeping you all the while in darkness and ignorance as to the grace of believing, which is the main necessary Cord that should binde your service to the Horns of the Altar Christ; as that if it be wanting, all that you do is but as the howling of dogs in the ears of the Lord,

Lord, as the Prophet ſpeaks: O therefore you that are Unbelievers, leave off your ſins, and turn to God: Oh go and beg of God for true ſaving juſtifying faith in Chriſt Jeſus; that ſo you may be accepted in your perſons, and then God will accept of your performances: for God muſt firſt like your perſons, before he can have any regard to your performances; and your perſons cannot be accepted, until you are found in Chriſt: and you cannot be found in Chriſt until you have faith to put you into him; and then when God (through believing in Chriſt) accepts of your perſons: then will he like of your duties, and not before then.

Secondly, This ſerves for inſtruction, touchiug thoſe which have Faith, but are not ſo careful in the uſe and exerciſe of it, as they ſhould be in their duties of Worſhip towards God. O be admoniſhed, in and about all you do in the Worſhip of God, to ſet Faith on work. O remember, that under the Law, the Sacrifice was to be tied faſt to the Horns of the Altar: O labour in the diſcharge of duty, to get up the cord of Faith in your hands, and binde your duties faſt to Jeſus Chriſt: O look up by an eye of believing to Chriſt, when you pray, read, hear the word, or break bread, or what ever you do elſe, hang up all upon this Altar, and binde it faſt to the Horns of it by this Cord of believing, by concluding (when you come off from the work) that God will hear your Prayers for his Sons ſake, and upou this account he will accept your duties, though weak and poor, and that he will in his time feed you and ſatisfie you, and give you the thing you have asked at his hands for his own name ſake; becauſe you have builded upon the Lord Jeſus his worthineſs, and have tied your duties faſt about him; for Faith is the uniting grace between Chriſt and Believers; it firſt ties our ſouls to Chriſt, and next our duties; therefore ſaith *Habakuck*, 2. 4. *The juſt man ſhall live by his faith.*

Secondly, The Cord with which Believers ſhould and ought to binde faſt their ſacrifices to the Horns of this Altar Chriſt, is a ſound underſtanding, in and about the things they offer to God in ſacrifice; for want of which, Believers do loſe very much of the reward of their work with God. Under the Law,

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if thoſe ſacrifices which the Jews did offer to God had wanted but an eye, it was rejected, *Levit.* 22. 22. The eye you know is the diſcerning part of a Beaſt; and ſurely God hath no more regard for an eye-leſs ſacrifice under the Goſpel, then he had under the Law; for if knowledge (which is the eye of the ſacrifice) be wanting, it is an imperfect ſacrifice, and much blemiſhed in Gods account: therefore ſaith S. *Paul* in 1 *Cor.* 14. 15. *What is it then, when I pray, I will pray with the ſpirit and with underſtanding; and when I ſing, I will ſing with the ſpirit, and with the underſtanding*: ſo that you ſee, S. *Paul* was very careful to binde (what ſacrifice he had to offer God withall) very faſt to the Horns of the Altar Chriſt, with this cord of underſtanding; and indeed ſo ſhould all Believers elſe labour for ſuch a meaſure of knowledge, and ſpiritual underſtanding of, and diſcerning into the things of God, ſo as to acquaint themſelves with the nature, uſe, end, vertue, and excellency of the work and worſhip of God, in which they are imployed, as that they may be able to give God a reaſon of what they do: as that when God ſhall ask them this queſtion (in their conſciences, as once he did the Jews in *Iſa.* 1. 12. *Who hath required this at your hands.* They may be able to anſwer again with the Church, in *Iſa* 26. 13. *O Lord our God, other Lords beſides thee have had dominion over us, but by thee onely will we make men ion of thy name.* You know how God diſregarded the Corinthians duties, and ſacrifices, for want of a true diſcerning of the things in Worſhip which they adventured upon, 1 *Cor.* 11. 29, 30. *Therefore my Brethren, take* S. *Peters advice*, 2 *Pet.* 2 18. *But grow in grace and knowledge*, that through the exerciſe of which grace, you may ſo binde your duties to the horns of your Altar Chriſt, as that through the not ſtarting aſide of your ſacrifices, you may be ſure not to miſs of the reward of your work.

3. A third cord with which believers ſhould bind their duties to the horns of their Goſpel-Altar Chriſt, is the cord of love and affection.

Love is and ought to be the ſpring of action, it is not what ſervices we do for God, as the principle from whence they flow forth to God, is the thing God looks at; for did we offer God (in

(in one ſacrifice) the cattel upon a thouſand hills, yet if this comes not freely to God from a principle of love and affection, God hates all when done: notable is that place in the Pſalms, *Pſal.* 40. 6, 7, 8 *ſacrifice and offerings thou didſt not deſire, mine ear haſt thou opened, burnt offerings and ſin offerings thou didſt not require, then I ſaid, lo I come as its written of me in the Volume of the Book, I delight to do thy will O God, yea thy Law is in my heart.*

Though this Propheſie do principally concern Chriſt, whoſe bloud was preferred before all the Sacrifices in the world with reſpect to the taking away of ſin, yet this Scripture may not be unfitly applyed to the Saints with reſpect to their right performing of duty, which teacheth us thus much; that unleſs that principle of delight or Law of love (here ſpoken of) be in the heart as a bottom to all our duties, all our Sacrifices are of little value with God: therefore in *Levit.* 1. 3. who ever they were that would offer any thing to God in Sacrifice, he was to offer it with a willing mind; the reaſon of it is given you by the Apoſtle, 2 *Cor.* 9. 7. *For God loveth a chearful giver.*

Uſe.

O then my friends labour after this grace of the holy Spirit, O make it much of your buſineſs at the throne of grace, that God would ſhed abroad much of his Spirit and Grace of love upon your hearts, that ſo you might not miſcarry in your work and ſervice; and for want of this bleſſed cord to tie your ſervices faſt at the horns of the Altar Jeſus Chriſt: O this is a bleſſed grace of the Spirit of God, he that hath much of this in his heart is a rich man.

The world accounts thoſe rich that have much of the wealth of this world in their houſes, but the word accounts them rich which have much of this grace ſhed abroad in their hearts by the holy Ghoſt.

This makes duty acceptable, this grace of love to God, (if in the heart) will make a little Goats hair that is offered to God, pleaſing and acceptable in Gods ſight. Read *Exod.* 35. 23. and this will make thy weakeſt of groans very ſweet to God, O therefore forget not to labour after this precious grace and

Jewel of the ſpirit of God, for the more you have of this to love God withall, the more God will love you, & the more will God delight in your duties; love (as we uſe to ſay) is the loadſtone of love, it draws the heart of the object beloved to love again.

The Fourth Cord with which Believers ſhould tie their duties to the Horns of the Altar Chriſt, is ſincerity and uprightneſs of heart in the things of God; ſincerity of heart to God is varniſh to all our other gifts of the Spirit, therefore doth Saint *Paul* prefer this beyond the higheſt gifts and parts and learning, which men may be endowed with in this world, 1 *Cor.* 13. 1,2. *Though I had the Tongues of men and Angels to ſpeak with all, yet if I had not Charity, I am become a ſounding Braſs and a tinkling Symbal; and though I have the gift of Propheſie and all Knowledge, and underſtand all Myſteries, and have faith ſo as to remove mountains, and have not Charity, I am nothing.* Alas Brethren, for men to get a headful of notions, and to covet after gifts and parts, to be able to talk and diſcourſe much amongſt the people of God, or to be able to pray and preach much, or to be able to ſpeak well from a Text of Scripture; If this be all that God ſees in a man, truly that man is but in an ill Caſe; its true, he may be of uſe to the benefit of others, but all in vain as to himſelf, therefore ſaith S. *Paul*, I *deſire ſo to preach Chriſt, that I my ſelf be not a caſt-away*; As if *Paul* had ſaid, true, I my ſelf may be very uſeful with my gifts and parts to tie on the Sacrifices (of others) to the Horns of this Altar Chriſt, yet all this while I may want the cord of ſincerity to tie on my own Sacrifice; therefore it is that God requireth (ſo often in his word) the heart, *My Son give me thy heart*, this God calls for often in his word, as in *Prov.* 23. 26. By the heart is meant the uprightneſs and ſincerity of the Soul, concerning thoſe things which the Soul ſhall ſet about for God; hence you have it in 1 *Samuel* 16. 7. *The Lord ſeeth not as man ſeeth, man looketh at the outward appearance, but God looketh at the heart.*

Uſe.

O labour for this cord of ſincerity, that you may find favour in the eyes of God, touching what you do in his Worſhip: O this

this is as the Gold about the Temple, which made it so glorious to the beholders, so doth this grace wonderfully adorn the Temple of our Souls to God, in which God delights to dwell, therefore are the prayers of the upright so delightful to God; *Prov.* 15. 8. Never think your duties fast bound to the Altar Christ, unless they are tied to the Horns of it with this cord; O consider well that place in the 1 *Chron.* 28. 9. *David* words to *Solomon*, *And thou* Solomon *my Son, know thou the God of thy Fathers, and serve him with a perfect heart and a willing mind, for the Lord searcheth all hearts, and understandeth all imaginations of the thoughts; if thou seek him he will be found of thee, but if thou forsake him, he will cast thee off for ever.*

A Fifth cord with which Believers should bind their duties to the Horns of the Altar Christ, is a zealous fervent Spirit in the work and Worship of God, as the Apostle speaks, *Rom.* 12. 11. *Not slothful in business, but fervent in spirit, serving the Lord.*

A Soul that acts carelesly in the Worship of the Lord, is like a Cord let loose or slackt, it gives liberty to the thing tied to role or start at pleasure: A careless heat in Worship destroys all in hand, and brings a Curse upon the person found under so filthy a frame of Spirit.

Many Christians insensibly perish and die to their growth in Sanctification, and yet ignorant of the Reason of it; alas it lieth here (*viz.*) in their giving way too much to a careless frame of Spirit in the work of God, who can think or imagine that God will bless the means appointed for our growth in Sanctification, when we come to the means and Ordinances of the Gospel, void of hearts and serious spirits, which should fit them for the blessing of it, *Luke* 1 53. *The hungry are filled with good things, but the rich are sent empty away.*

We use to say that Gold is better worth then to give to Children to play withall, so doth God account the precious things of the Spirit better worth then to give out to careless Children, who rather play with holy things then truly prize them; as it too too often appears by these two great evils. First, what respect to persons carelesness in coming to the Wor-

ſhip of God, who can take their own times in coming, as if it lay in their power to make it ſubject to their carnal intereſts in the world. The ſecond Evil is in perſons ſlight behaving themſelves when before the Lord in his Worſhip, ſo that as men do behave themſelves in this caſe, accordingly are the dealings of God with them. As to thoſe ſpiritual things which God gives out to men in their waiting upon him in his Ordinances, according to that word in *Jer.* 5. 25. *Your iniquities have turned away theſe things, &c.*

Uſe.

O then labour for this Cord of a fervent Spirit, that you may faſten your ſacrifices with Zeal to the Horns of the Altar Chriſt.

Friends, beg of God for it, O give not over asking, and crying, and praying, untill you have got it; let there be no neglect on your part in the getting of this mercy into your ſouls, aſſure your ſelves that God will not be wanting to you, if you will not be wanting to your ſelves: I mean, God will not be wanting in the giving out this Goſpel-frame of a fervent Spirit to you, if you be not wanting to your ſelves in the asking and ſeeking of it at Gods hands.

God hath pawned his Word for it, and he cannot deny his word, nor ceaſe to make it good to the ſouls of thoſe which ſhall plead his word with him for any ſpiritual mercy: Read often that place in *James* 1. 5. *If any man lack wiſdom let him ask it of God, who giveth liberally and upbraideth not.*

My friends, its worth your while to conſider that place in the 3. of *Revel.* 16. where you may ſee how the want of this Cord of a zealous fervent Spirit, did render the *Laodiceans* ſervices altogether loathſome to God, as that when their work was done, God tells them he could ſpue both it and them out of his mouth; the Reaſon is given you, becauſe what they did in the Worſhip of God was done from a luke-warm ſpirit. O be afraid of this ye careleſs heedleſs, ſouls, which can pray, and read, and hear themſelves faſt aſleep in the Worſhip and Ordinances of God; and others that can ſuffer their eyes and hearts

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to wander after every vain object, while in the Worſhip of God; of ſuch a ſort of people did God complain of long ago; in *Ezek.* 33. 31. God ſaith, *This people draweth near me with their lips, and with their mouths they ſeem to honour me; but their hearts run after their covetouſneſs.*

Secondly, I come now to ſpeak of the ſecond particular of the Horns on the Altar as they lead to Chriſt, and that is what affords the ſoul as much comfort, as the other did Inſtructi on.

If we conſider the Protection Believers have by Chriſt (while in his Service and Worſhip) if they with *Joab* do fly to Chriſt the great Altar for it; It cannot be denied but that theſe ſouls (whoſe hearts God hath awakend, to behold their danger while in the Worſhip and Service of Chriſt) have great cauſe to dread and fear what may befall them, or become of them before they come off the duty; now that danger which attends the people of God while they are engaged in the work of God, may be three ways conſidered.

Firſt, With reſpect to the Juſtice of God.

Secondly, With reſpect to the Malice of the Devil.

Thirdly, With reſpect to the Malice and Hatred of wicked men here below.

Firſt, With reſpect to the Juſtice of God, which cannot bear with the leaſt ſin committed any where, much leſs in his Worſhip and ſervice: As to that, did not the bloud and merits of Chriſt interpoſe between the juſtice of God and the ſoul, (in the performance of his duties) it were impoſſible that ever the ſoul ſhould come off alive again, becauſe of theſe ſtains, weakneſſes, impurities, and defilements; our beſt of duties are accompanied with an inſtance, you may take for this in the two Sons of *Aaron*, *Levit.* 10. 1, 2.

Secondly, It is ſo if we conſider the Malice of the Devil, who like a Roaring Lion is going up and down the earth ſeeking whom he may devour; whoſe devouring Rage and Malice is moſtly bent againſt the ſoul, when the ſoul is engaged for God in the peformance of ſome ſpiritual duty; a figure of which you may ſee in *Zach.* 3. 1. where no ſooner was *Joſhua* the High

High Priest ingaged in the performance of the work of the Priesthood, but presently you have Satan at his right hand to resist him; whose work was to hinder him in, and to unfit *Joshua* for the work of God what he could, therefore saith S. *Peter*, 1 *Pet.* 5. 8. *Be sober, be vigilant, for your adversary the Devil like a roaring Lion goeth about seeking whom he may devour.*

Thirdly, Its so with respect to the Rage and Malice of wicked men, who out of an implacable hatred against the work of God, labour to take all occasions that might be, to endeavour the utter ruine and destruction of the people of God; what tumults and commotion have the Children of this world (in all ages) raised up against the godly, for their zealous attending upon the pure Worship and ways of God? How many thousands of Innocent souls have the seed of *Cain* brought down to the dust, for their keeping close to the ways and Worship of God? And to this day how do the wicked plot against the just, seeking all occasions against them, to bring them down to the dust both as to Life and Estate? How often (in our days) have the wicked run together in whole heaps upon the godly to disturb them, and to divide and confound them in and about the Worship of God? How have some with drawn Swords and cockt Pistols violently broken into the Assembles of the Lords people on purpose to destroy them in the place? How have the ungodly in our days halled out some of their Meetings, and dragged forth others by the heels through the streets of our Cities and Towns to Prison, not sparing any either for sex or age? How full have the Prisons been at a time of the godly, meerly for their being found in the Worship and Service of God? How have some been Sequestred from their Estates, others condemned to die in open Sessions, meerly upon the account of their being found in the Worship and Service of God, together for their refusing to comply with any other Worship else? Put all this together, and have not the godly cause to fear and dread when in the Worship of God? who are exposed to all these dangers, to danger from Heaven, to danger from Hell, and the danger from this wicked world below. O then what cause is there for the people of God (when in the Service

Service and Worſhip of God) to have great recourſe to the Horns of the Altar Chriſt for ſafety with reſpect to ſoul and body; And with *Joab* to take hold of them and ſhelter there. O make much uſe of Chriſt for this end and purpoſe, for he is the Horns of the Altar that thou ſhouldeſt flie unto; for its Chriſt adminiſtreth ſafety to the ſoul, when in his work and ſervice, as well as procureth acceptation for thy work and ſervice to God; therefore when ever thou ſetteſt about Altar-work be ſure to take hold of the Altar Horns: Therefore ſaith *David*, *Pſalm* 96. 6. *Honour and Majeſty are before him, Strength and Beauty are in his Sanctuary.*

Hence it was that *David* could ſo willingly Worſhip God, and deſired (ſo much) to be found in his ſervice, he knew that the Horns of the Altar Chriſt could afford him all manner of Protection, either againſt the Juſtice of God, the Malice of the Devil, or the Rage of the wicked and ungodly in this life, *Pſal.*84.10,11. *I had rather be a Door-keeper in the Houſe of God, then to dwell in the tents of wickedneſs, for the Lord is a ſun and a ſhield.* So ſaith *Solomon*, *Prov.* 18. 10. *The name of the Lord is a ſtrong Tower, the righteous run there and are ſafe.*

O you ſee what Protection the Horns of this Altar Chriſt did afford the *Iſraelites* in the land of *Egypt*, and at the Red Sea, and in the Wilderneſs all along to their *Canaan*; what a covering cloud was he to his people by day, and what a Pillar of fire was he to them by night, for the ſafety of all theſe (in the Wilderneſs) which by faith took hold of him as their Horn of ſtrength and ſafety, inſomuch that the people never miſcarryed untill they let go their hold-faſt in him, as you may ſee in Pſalm 106. from 34. to the 42. Verſe.

O therefore ſoul, wouldeſt thou be preſerved from the ſtorm and blaſt of the terrible One, which beateth againſt the wall, which affrights thee in the Worſhip and Servive of God. O then when ever it be thou art about to Worſhip God either in publick or private, be ſure as ſoon as thou draweſt near to the Altar of Worſhip to take faſt hold of the Horns of it; I mean lay faſt hold by the hand of Faith of the promiſed ſtrength and Protection of Chriſt, and be ſure to hang there: O lift up thy

ſoul

ſoul to him, and beg him that he would now hide thee from the Juſtice of God; that for the ſtains and infirmities and pollutions, thy duties are clothed with all, thou mighteſt eſcape the portion that *Nadab* and *Abihu* was once in the like caſe overtaken withall, *Levit.* 10. 12. And beg of him that he would be a refuge for thee, againſt the Malice of the Devil, who will be at thy right hand to reſiſt thee, *Zach.* 3. 1. And that he would hide thee from the malice and fury of the wicked of the Earth, who are hunting up and down from place to place (like ſo many dogs) to find out ſuch as are attending the ſervice of God, That if poſſible they may undoe them, either in or for their work; this made *Paul* ſo earneſtly intreat the Saints in his day, that they would pray that he might be delivered from unreaſonable men, *For all men have not faith,* 2 *Theſ.* 3. 2. So *Epheſ.* 6. 12. *For we wreſtle not againſt fleſh and blood, but againſt Principalities, againſt Powers, againſt the Rulers of the darkneſs of this world, againſt ſpiritual wickedneſs got into high places.*

CHAP. 24.

I come to ſpeak of the Incenſe Altar overlaid with Gold, as it differed from the former which was overlaid with Braſs.

THe uſe of the Incenſe Altar, was to offer Incenſe upon for a ſweet ſmelling ſavour to the Lord, *Exod.* 40, 26. 27. which Incenſe offered upon the Altar overlaid with Gold, did make the other offerings that were offered upon the Altar overlaid with Braſs ſo ſavory and ſweet before the Lord.

This the Apoſtle applies to Jeſus Chriſt in *Epheſ.* 5. 2. In which words he takes in the uſe of both the Altars, and ſhews you that the Incenſe Altar overlaid with Gold was ſet up to make

make the ſacrifices of the ſlain beaſts (which were offered upon the Altar overlaid with Braſs) very ſweet and delightfull to God.

Pray obſerve well, the words conſiſt of two parts.

Firſt, Of what relates to the Altar overlaid with Braſs.

Secondly, What relates to the Altar overlaid with Gold, which was called the Incenſe Altar.

Firſt, Of what related to the Altar overlaid with Braſs, upon which was offered the ſlain beaſts, *Exod.*40.29. This is ſet forth to you in theſe words of *Epheſ.* 5.2. *Walk in love as Chriſt alſo hath loved us, and hath given himſelf for us an offering and ſacrifice to God*: This part of the Verſe agrees with the Altar which was overlaid with Braſs, upon which the ſlain ſacrifices were offered up to God in ſacrifice.

Secondly, That which in the Verſe relates to the Incenſe Altar overlaid with Gold, you have in the latter part of the Verſe in theſe words, *for a ſweet ſmelling ſavour*. Both of which Uſes of the Altars, the Apoſtle makes to agree to and in our Lord Jeſus Chriſt a Believers ſpiritual Altar.

But here a queſtion may be asked me, why the Incenſe Altar ſhould be overlaid with Gold, and the Altar appointed for ſlain ſacrifices only with Braſs? To which I anſwer, by this difference in the two Altars, we may obſerve this note for our Inſtruction; That as Gold is more excellent then Braſs, ſo was the work of the Incenſe Altar more excellent in the ſight of God, then that work of ſlaying the ſacrifices on the Altar which was overlaid with Braſs: And as theſe Altars were both Types of our Lord Jeſus Chriſt, with reference to the twofold work he was to adminiſter for the Elect (which was firſt to offer himſelf a ſacrifice, and ſecondly to make continual Interceſſion to God for them.) I ſay it plainly ſhews us thus much, that although the work which our Saviour did in dying the bitter death on the Croſs, in order to the ſatisfying of the juſtice of God (wherein he was a ſacrifice to take away ſin.) I ſay though this was a very glorious and tranſcendent work, yet the work of Chriſts Interceſſion is much more glorious. This will appear if we conſider theſe two things. Firſt, the Apoſtles words

in *Rom.* 8:34. who puts the term (Rather) upon the Interceſſion of Chriſt, (a work proper to the Incenſe Altar) which term is not put upon the ſufferings of Chriſt, Verſe 34. *Who is he that ſhall condemn, it is Chriſt that died; yea rather is riſen again, who is even at the right hand of God to make Interceſſion for us*, giving you to underſtand that the greater excellency of the two lay in the work of Chriſts Interceſſion, rather then in the work of Chriſts ſufferings; farther, it will more appear in that the Apoſtle (in this 34. Verſe) tells you, that for this work ſake of Chriſts Interceſſion, he ſitteth at Gods right hand; as if the Apoſtle ſhould ſay, though the work of Chriſts ſufferings was a very glorious work, yet that of his Interceſſion was, yea is much more glorious in Gods ſight, becauſe the act of Chriſts Interceſſion declares the former act of his ſufferings to be wholly done and compleated; therefore muſt Chriſt ſit down at his Fathers right hand: This you may farther ſee held out to you in the Type it ſelf, *Exod.* 37. 26. where you may obſerve that the Incenſe Altar had his Crown of Gold placed upon it, (which the other Altar had not) which ſhews us (as hath been ſaid) that this work of Chriſts Interceſſion Crowns all the former.

But ſecondly it will yet more appear, if we conſider the eſtate and condition our Saviour was in when ſuffering upon the Croſs, and that was a guilty ſtate and condition he was under, (at that time, when he was upon the Croſs) the higheſt guilt that ever was man in this world (not any of his own) for there was never guile found in his mouth, but it was our guilt which he took upon him, *Iſa.* 53. 6. *For it pleaſed the Lord to lay upon him the iniquity of us all.*

But in the work of Interceſſion he is fully juſtified from all that ſin and guilt (which he took on him for us) by the offering up of himſelf to God as a ſacrifice, and the juſtice of God hath nothing now to ſay againſt Chriſt; ſo that Chriſt takes his place in Heaven (without controul or objection) at the right hand of God, who ſits there making Interceſſion for us: And Chriſt taking his place there at the Incenſe Altar, doth cauſe a ſweet ſmell to ariſe up to God from every other act of Chriſt done before upon the ſacrifice Altar overlaid with Braſs; becauſe

cauſe now he acts not as a nocent perſon but as an innocent perſon, therefore ſaith the Apoſtle, *Phil.* 2.8,9. ſpeaking of Chriſt ſaith, *And being found in faſhion like a man, he humbled himſelf and became obedient to death; even the death of the Croſs, wherefore God hath highly exalted him, and given him a name above every name*: Thus you ſee why the Altar of Incenſe was overlaid with Gold, but the other only with Braſs.

Uſe.

O then this ſhould teach Believers where to run for ſound ſolid comfort in doubting ſeaſons, let it be at the Altar of Incenſe where Chriſt ſitteth at Gods right hand to make Interceſſion for us. Its true, I have in my former Diſcourſe about the Altar of ſatisfaction (which was overlaid with Braſs) adviſed ſouls to make at that Altar in doubting ſeaſons, and ſo I ſay ſtill; for Chriſt could not have ſate down at the right hand of God to have made Interceſſion for us, if he had not firſt ſuffered, *Phil.* 2.8,9.

But the ſufferings of Chriſt on the Altar of Braſs do not yield a ſoul ſuch full matter of triumph over Sin, the Law, and the Devil, as the interceeding work of Chriſt doth.

My Reaſon for it is this, becauſe that although Chriſt in love to his people did go ſo far as to die for them, even the bitter death of the Croſs, that ſo he might juſtifie them before God; and although he went ſo far as to pour out his ſoul unto death, that by it he might redeem them to God, yet he might have miſcarryed in the work, he might not have been able to have given juſtice its full ſatisfaction, and ſo he might have been held under the power of ſin and the grave himſelf; and ſo all the Elect have as really periſhed in him their ſecond *Adam*, as they had done before in the firſt *Adam*; not that any thing of this nature could have been, but the ſuppoſition may be made for the farther clearing of our matter in hand: But now if the people of God will look to the Incenſe Altar, there they ſhall ſee their ſurety Chriſt ſtanding at Gods right hand Miniſtring for them before the Lord, which clearly ſheweth thus

much for our comfort, that as our Saviour took all our ſins upon him and became guilty with them before the juſtice of God, ſo now its moſt certain he is got clear off from them, and is pronounced a juſtified perſon, and we in him fully as well, as freely juſtified alſo; otherwayes Chriſt had never ſate down at the right hand of God

Now this is that which fills up the comfort of Believers, that Chriſt is tranſlated from the Altar overlaid with Braſs, to the Altar of Incenſe overlaid with Gold, which ſhews that he hath done the work which he came to do for Believers.

Hence it is that S. *Paul* triumphs ſo over Hell, Sin, Satan, the curſe of the Law and death it ſelf; not ſo much from what Chriſt did at the Brazen Altar of ſatisfaction, as from what Chriſt doth at the Incenſe Altar, therefore it is that the word (Rather) is put upon that, not that the one could be without the other: I mean this, not that we could have been juſtified had not Chriſt died, but S. *Paul* ſhews you where to go (in doubting ſeaſons) for the greateſt confirmation of your Faith and Comfort, therefore ſaith *S. Paul, Rom* 8. 34. *Who ſhall condemn, it is Chriſt that died; yea Rather is riſen and ſitteth at the right hand of God, making Interceſſion for us*: Therefore ſoul, with S. *Paul*, lift up thy head and look up to the Incenſe Altar, and there ſhalt thou ſee thy bleſſed ſurety (that once took all thy ſins upon him) yet now he ſits at the right hand of God on the Throne of the Majeſty of Heaven, fully ſet free of all thy ſins, and diſcharged of all thy guilt; Thou maiſt aſſure thy ſelf they will never come into mind more, God can never call them into remembrance more, *Jer*. 31. 34.

They can never trouble thee more to condemn or accuſe thee before God. O ſoul, before thy ſins can accuſe or trouble thee, they moſt trouble Chriſt in Heaven, for they are not thine, but Chriſts ſins; I mean, they are ſo accounted to be his, becauſe he hath taken them upon him for thee if thou art a Believer.

Therefore as its natural for every thing to make to their home or Centre, ſo if ever ſin return again, it will firſt light upon Jeſus Chriſt: You know the Ant makes to his hill, the Fox

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when abroad will to his hole, the Bee when abroad will to his hive; and if ever ſin ſwarm again it will to its hive which is Chriſt, for he hath made it his by imputation, and is become the hive of ſin.

O doubting ſoul fear it not, if by faith thou didſt ever lay thy ſins upon Jeſus Chriſt; O reſt contented, trouble not thy ſelf about it, for ſin ſhall never trouble either thee or thy ſurety more, Chriſt hath made ſure work with ſin, it ſtands him upon it ſo to do, For it was his ſin, *for it was Chriſt was made ſin for us that knew no ſin, that we might be made the righteouſneſs of God in him*, 2 *Cor* 5.21.

And let all the Devils in Hell do what they can, yet Chriſt ſhall come the ſecond time without ſin to ſalvation, *Heb*.9.28.

The work of the Incenſe Altar which was overlaid with Gold, it was to offer upon it the Incenſe Oblation or Offering, *Exod*.30 1,2,3. with *Exod*. 39.38.

Which Incenſe was made of ſweet Spices, as Gumm, Galbanum, and Frankincenſe, Verſe 34. This was (as I have already ſaid) to perfume all the other Offerings which were offered to God in Sacrifice. This ſhews us the ſecond part of Chriſts work as he is a Believers High Prieſt, whoſe Work and Office as a High Prieſt, as I have hinted already, was not only to offer himſelf up a Sacrifice to God for Believers but alſo to make Interceſſion to God for them, which Interceſſion of Chriſt anſwers to the work of the Incenſe Altar: Inſomuch that both of theſe works of the two Altars meets in Chriſt the High Prieſt of Believers.

Therefore in the High Prieſt under the Law (which was a Type of Chriſt our great Goſpel High Prieſt) you may ſee how both theſe works were proper to him.

Firſt, To offer the Sacrifice for the people, *Lev*. 2 3, 4, 5, 6, 7.

Secondly, To make Interceſſion for the people, *Lev*. 9. 22. *And Aaron lifted up his hands and bleſſed the people, and came down from Offering the Offering for ſin, and the burnt-offering, and the peace-offering*. So *Lev*. 16.11,12,13. which bleſſing of the people is as much as to ſay his praying for the people; for ſo much

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the lifting up of hands doth import, *Exod.* 17, 11. with 1 *Tim.* 2. 8. that God would pardon their ſin, accept their ſacrifices, and ſend them the bleſſings of this life, and that which is to come. 1 *Kings* 8. 55, 56, 57 both of which works in the High Prieſt under the Law, doth the Apoſtle apply to Chriſt, and ſhews (as I have already ſaid) That Chriſt was the Anti-type of the Jews High Prieſt in theſe two works. 1. Of offering the ſacrifices. 2. In making Interceſſion for the people, ſaith the Apoſtle in *Heb.* 8. 3. *For every High Prieſt is ordained to offer gifts and ſacrifices, wherefore it is neceſſary that this man* (meaning Chriſt) *ſhould have ſomewhat to offer.* Now what is it that this man Chriſt Jeſus, the Believers High Prieſt was to offer in ſacrifice to God for the people; look into the 9th. Chap. 26. verſe, and there it is told you what it was, ſaith the Apoſtle; *But now in the end of the world hath he appeared* (meaning Chriſt) *to put away ſin by the ſacrifice of himſelf.*

Secondly, The ſame Apoſtle tells you that Chriſt hath another work to do as our High Prieſt, beſides the offering up of himſelf as a ſacrifice to God for Believers, and that is the work of Interceſſion or praying to God continually for all manner of bleſſings for his Saints, which relate to this life and that which is to come, *Heb.* 7. 24, 25. *But this man* (meaning Chriſt) *becauſe he continueth, ever hath an unchangeable Prieſthood, What to do?* Verſe 25. *for ever to make Intercеſſion for us.*

Now about the Office or Work of Chriſt as an Interceſſour, there are theſe things conſiderable. Firſt, The work it ſelf. Secondly, The time of it how long it ſhall laſt. Thirdly, The end or purpoſe of the work. All this you may ſee held out to you in the Incenſe Altar, which was the Type of this work of Chriſts conſtant interceeding for his people, *Exod.* 30. 7, 8. 9, 10.

1. Firſt there is the work it ſelf, Verſe 7. *And Aaron ſhall burn thereon ſweet Incenſe every morning when he dreſſeth the Lamps he ſhall burn the Incenſe upon it.* So that there is a work of Interceſſion for the High Prieſt to do, which High Prieſt now is Jeſus Chriſt; therefore ſaith the Apoſtle *Heb.* 7. 21. with 25. *The Lord ſware and will not repent, thou art a Prieſt for ever* (meaning Chriſt)

Christ) *after the order of Melchisedeck*. Now what was the work of *Melchisedeck*, was it not to offer up prayers to God on the behalf of the people, that God would bless them with the blessings of his love and favour, *Gen.* 14. 18, 19. with *Heb.* 7. 1. Therefore the Apostle adds this passage after that he hath shewed you that Christ was (in the work of his Intercession) the similitude of *Melchisedeck*, *Heb.* 5. 6, 7. Where speaking of Christ saith, *Who in the days of his flesh offered up prayers and supplications, with tears and strong crys unto him that was able to save him from death.* Now you must not think that Christ in his crys, and tears, and supplications, only prayed for himself at that time; No, no, but for all the Elect who at that time met in Christ, as the Body united to the Head, and so he is to be understood as our interceeding High Priest, praying to God for us against the evil of death. So ver. 10. This was done as he was called of God according to the Order of *Melchisedeck*: That is, as he is a High Priest, for so was *Melchisedeck*, *Heb.* 7. 1. whose work was to bless *Abraham* a Member of this Priesthood, *grace and mercy*, *Gen.* 14. therefore saith the Apostle, *Heb.* 7. 25. *Wherefore he is able to save them to the uttermost that come unto God by him, seeing he ever liveth to make Intercession for them*, therefore saith the Apostle, ver. 26. *Such an High Priest became us.* And as Christ did pour out his crys and supplications with tears here on earth, it was to give Believers a comfortable view and sight of what he is ever doing for them in heaven, of which they may assure themselves to the utmost. Therefore doth S. *Paul* so much comfort Believers against all fear of a total miscarriage; for it cannot be because Christ as our great High Priest did not only interceed against it on earth, by pouring out strong crys and supplications, with tears, *Heb.* 5. 7. but he is doing of the same work now he is in heaven, with as much fervency of Spirit for us. *Rom.* 8. ver. 34. *Who is he that condemneth, it is Christ that died; yea rather is risen again, and sitteth at the right hand of God, who also maketh Intercession for us*: Now that the Intecession Christ makes is a work of prayer which he poureth forth for his people to God evermore, as that which the Golden Altar for Incense was a Type of, will appear if we consider that place in

Rev.

Rev. 8.2,3,4,5. with chap. 1.13. *And I saw the seven Angels which stood before God, and to them were given seven Trumpets: and another Angel came and stood at the Altar* (which Angel was Christ) *having a golden Censer in his hand, and there was given unto him much Incense that he should offer it with the prayers of all Saints upon the Golden Altar which was before the Throne, and the smoak of the Incense which came up with the prayers of the Saints ascending up before God out of the Angels hand.* Now look into *Rev.* 1.13. and you may see who this Angel was; *And in the midst of the seven golden Candlesticks one like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle.*

Here you have the Son of man representing himself to *John* after he ascends up into Glory, standing in the garb of the High Priest, for so the legal High Priest was attired when he was to administer before the Lord.

That so we might understand for our great comfort, that he is doing the great work of the Priesthood now in Heaven, for his people that are yet without the Tabernacle, as to their being in this life, even for those that are not entred within the veil of blessed glory and immortality: So that you see that Christ is an interceeding High Priest now in heaven pouring out his prevailing prayers to God for his. And this is the matter of the work of Intercession.

Use 1.

O then what cause have Believers to bless God for his mercy, that there is an Intercessour provided for them, that can and will prevaile on their behalf, if loud crys and strong supplications attended with many tears will do it. O my Brethren, this is an inestimable blessed privilege to Believers, that they have such an interceeding High Priest as Jesus is, who is heard in all things and denied in nothing that he shall request the Father for on the behalf of Believers: We use to say that man is happy that hath a Friend in Court to speak, if need be, on his behalf

O but how much more happy are Believers that have a Christ,

Christ, a High Priest in heaven, to agitate all their matters and concernments for them there. Hence it is that the Psalmist doth affirm that there can be no want to them which fear God, *Psal.* 34. 10. And S. *Peter* wonders who can harm such as be followers of that which is good, *Pet.* 1. 3. 13. And saith S. *Paul*, who can lay any thing to the charge of such? and who can condemn such? or can separte such from the love of God. *Rom.* 8. 33, 34, 35. the Reason of all is given you in the 34. ver. For we have a High Priest at Gods right hand making Intercession for us.

Use 2.

O then let this blessed Doctrine administer comfort to the people of God at all times, in all conditions, that they have a High Priest in Heaven interceding for them at Gods right hand.

O Brethren! of whom should Believers be afraid that have such an interceding Priest as Christ is; what if all the Tyrants in the world, and Devils in hell should set themselves together against the poor Lambs of Christ; O fear them not, there cannot a hair of your heads fall to the ground. O you Saints, lift up your heads and be not so fearful of your Adversaries, it is your High Priests work in heaven to pray you down deliverance from the hands of Men and Devils: Read that comfortable place, *Exod.* 17. 8, 9, 10, 11, 12. When *Amaleck* came out to fight against *Israel*, its said that all the while that *Moses* lifted up his hands to God in a way of Prayer and Intercession for *Israel*, *Israel* prevailed over *Amaleck*. O then shall the liftings up of the hands of a *Moses* so much prevail for Gods *Israel* in a time of danger (and yet *Moses* was but a servant, *Heb.* 3. 5) and shall we think that the lifting up of the interceding hands of Christ, (who is the Son) shall not prevail over these *Amalekites* which Believers stand in doubt of here: O Brethren, do not dishonour the interceding Office of Jesus Christ your High Priest, in giving way so much to your fears; Remember what our Saviour spake in his own case, the same he can and

will do in the case of his people, so far as it shall stand with his glory and a Believers good, *Matth.*26. 53. *Think you not, and I can pray to my Father, and he can give me more then twelve Legions of Angels*: What work did that Angel make which Christ prayed down for the relief of his Church in the time of their distress. *Isa.* 37. 36. How did the Angel scatter in one night that proud Blasphemous Army; and shall we think that Christs Prayers have lost their Efficacy through length of time; No, no, *he is the same yesterday, to day, and for ever, Heb.* 13. 8. And so in all other exigencies and straits, whether in Famine, Plague, Pestilence, or what ever the providence be which may occasion fear. Here is a sufficient Balm for the soul in these conditions; yea in a word, if thou wert brought so low with thy distress, as that thou couldst not put up one word in prayer to God thy self in the greatest necessity, thou mighst comfort thy self in this, thy High Priest is praying for thee; for saith the Apostle, he ever liveth to make Intercession for us, *Heb.* 7. 25. This is the ground why thy barrel of Meal wasteth not, and thy Cruse of Oil spend not it self in time of Famine, and why the Plague cometh not nigh thy dwelling place in pestilentious seasons, *Job* 5. 17, 18, to 23.

Secondly, The next thing we are to speak of is the time how long this is to last, or how long this interceding work of Christ was to continue for Believers; not only for the Saints under the Old Testament seasons, but for the Saints under the New Testament seasons also, even for us saith the Apostle, *Rom.* 8. 34. And such a High Priest became us, *Heb.*7.26. And this will further appear if you consider this work in the Type of it, as its held out to you, *Exod.* 30.8. *And when Aaron lighted the lamps at even, he shall burn Incense upon it, a perpetual Incense before the Lord, throughout your Generations.*

Now observe, it was perpetually to burn before the Lord throughout their Generations; there was not a Generation but must have the benefit of this Altar of Incense, so is Christ an Intercessour for the Elect in all Generations, and not only for time either of the day or of the night, but Christ is pouring out his interceding groans to the Father for his people. There-

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fore saith the Apostle, *Heb.*7.25. He ever liveth to make Intercession for us.

Use 3.

O soul then doubt not, thy case goeth on in Heaven well enough, there is alwayes prayer going up to God for thee, to keep thee night and day from danger; so long as *Moses* his hands were kept up by *Aaron* and *Hur*, it went well enough with *Israel*, *Exod.* 17. O but here are the hands of Christ lifted up for thee night and day, to keep thee from the Arrow that flieth by day, and the shaft which flieth by night; Read that place, *Isa.*27.2,3. *In that day sing ye a Vineyard of Red Wine, I the Lord do keep it, I will water it every moment least any hurt it, I will keep it night and day.* O Christ is interceding night and day for thee against all evils; It may be thou feareſt that sin and corruption will undo thy soul, that the Devil and temptation will be thy ruine, that wicked men will swallow thee up in the end: O soul look up to Jesus Christ under all this, eye him at the Throne of grace wrestling by his strong crys for thee; O soul live upon this in doubting seasons; O go on in the way of thy duty with chearfulness; O remember the Lord is with thee, his Spirit shall be with thee, his Prayers with thee; O fear not: O saith *David*, *The Lord is on my side, I will not fear what man can do unto me.* O soul whatever thy danger be that shall beset thee, whether it be from Hell or this World, it can never seize thee while Christ is at prayer for thee, but Christ as thou hast heard, ever liveth to intercede on thy behalf.

Object. But some may say then, why are men so strict to enjoyn the people to pray, is it not enough that Christ their High Priest prayeth for them in Heaven?

I answer, It is true, in point of prevailing with God for the Elect, so Christ their High Priest prayeth enough for them; And in this sense there is no need of Believers praying, I mean so as if their prayers did give any strength to the Priestly work, or office of Jesus Christ, therefore that cursed Tenent of the Papist is to be abhorred by all true Christians, which teacheth

that the prayers of the Church meriteth or procureth the grace of God by its own ſtrength or efficacy, blindly miſtaking that place, *James* 5. 16. *The effectual fervent prayer of a righteous man availeth much.* Now in this ſenſe there is no need of Believers prayers, for this will be to deſtroy the Mediator-ſhip of Chriſt, and to render his Prieſtly office of no effect; for in point of merit or worth God only accepts of the prayers of Chriſt and of the Elects for his ſake, according to that word in *Matth.* 3.17 *This is my beloved Son in whom I am well pleaſed.*

But ſecondly, notwithſtanding the Interceſſion of Jeſus Chriſt, yet in point of obedience to God it is a Chriſtians duty to pray; So much as this is handed out to you in the Prieſthood of old: Read *Luke* 1. 8, 9, 10, Speaking of *Zecharias* the Prieſt, *While he was executing the Prieſts office before God in the order of his courſe, according to the cuſtom of the Prieſts office, his lot was to burn Incenſe when he went into the Temple of the Lord, and the whole multitude of the people were praying without at the time of the Incenſe.* Now *Zecharias* the Prieſt repreſents our Lord Jeſus in the work of his Prieſtly interceding office for the Elect, and you read that notwithſtanding *Zecharias* was interceding at the Incenſe Altar within the Temple, yet the people were to pray at the ſame time without; ſtrongly proving, that although Jeſus Chriſt our Goſpel High Prieſt ſtill intercedes in Heaven for the Elect; yet notwithſtanding it is highly the duty of all the Elect (while without the Temple of glory, and remain yet in the body) to pray: This will farther appear if you conſider that place in *Rev.* 8.3,4. *And another Angel came and ſtood at the Altar having a golden Cenſer in his hand, and there was given unto him much Incenſe, that he ſhould offer it with the prayers of all Saints upon the Golden Altar which was before the Throne, and the ſmoak of the Incenſe which came up with the prayers of the Saints, aſcended up before God out of the Angels hand.* If you would know who this Angel was; or is, you may read *Rev.* 1. 13. and there you ſhall (as I have ſaid already) find him to be Jeſus Chriſt, in all his Prieſtly Formalities as our High Prieſt; And in this Chapter he is ſet forth to you in the performance of his work of Interceſſion for the Saints, by having a Golden Cenſer in his hand; which

which was what the High Priest under the Law did administer before the Lord withall, *Numb.* 16.46,47. And the Angel had Incense given him to offer up to God in the Censer which was in his hand; which Incense I understand to be meant the infinite worth of his bloud and righteousness, which is continually pleaded by Christ, as a ground of full satisfaction to God for the Elect: Its said there was much Incense given to this Angel, that is, as the Apostle elsewhere saith, in *Col.* 1.19. It pleased the Father that in him should all fullness dwell, which sheweth the abundant worth and efficacy that lay in the death and righteousness of Christ; therefore he is able to save to the uttermost all those that come to God by him, *Heb.* 7. And to be a propitiation in his bloud for the sins of the whole world, *John* 1.2,2. That is, there was so much Incense given this Angel by the Lord, or so much vertue put into the death of Christ (that although it was never intended for all the world) yet there is a vertue or a sufficiency in his death able to save all the world at once. And its said the Angel offered Incense, that is, the Lord Jesus Christ was interceding at the Throne of grace for the Saints.

Now pray observe, all this was done with the prayers of all Saints, so that the Saints are set forth as a praying people as well as Christ is set forth as an interceding High Priest, Christs prayers and his peoples prayers going up together before the Lord, make up the great cloud of Incense which went up from the Altar.

Thus you see the point cleared, that Christs interceding in Heaven at his Fathers right hand for Believers doth not give any liberty to the least neglect in prayer here on earth; therefore doth our High Priest himself enjoyn prayer to be made by the Saints that live under his Priesthood, *Matth.* 26 41. And farther says, that men ought to pray always, *Luke* 18. 1. So likewise the Apostles of Christ, they tell you that the subjects of this Gospel Priesthood must pray, *James* 5.13. and that they must pray every where, 1 *Tim.* 2. 8. and that without ceasing, 1 *Thes.* 5.17 and that men should continue instant in it, *Rom.* 12.22. and that men should pray always night and day, *Eph.* 6.

18.

18. *Theſ.* 2, 3, 10. and for one another, *James* 5. 16. with this advice, that it muſt be in the Holy Ghoſt, *Jude* 20. likewiſe this hath been made the Character of a good man, *Acts* 9. 11, and on the contrary, a prayerleſs heart is looked upon in Scripture to be a wicked heart, *Job* 27. 10.

Thirdly and laſtly, I come to ſpeak of the end or main purpoſe of the work of the Incenſe Altar, or of the work of Chriſts Interceſſion, which he driveth on in Heaven for Believes: Now the purpoſe of this glorious work of Chriſts Interceſſion, it was to make Reconciliation for ſin, or amongſt many other things, one main thing was this; (*viz.*) the keeping up a conſtant peace between God and the Soul, therefore it was called the office for atonement, *Exod.* 30. 10. *And Aaron ſhall make an atonement upon the horns of the Incenſe Altar once a year with the blood of the ſin-offering of atonements, once in the year ſhall he make atonement upon it throughout your Generations, it is moſt holy to the Lord.*

This the Apoſtle applies to Jeſus Chriſt, *Heb.* 2 17. where you have the Apoſtle ſpeaking of Jeſus Chriſt as our Goſpel High Prieſt, ſucceeding *Aaron* of old, the Apoſtle hath this ſaying about it in Verſe 17. *Wherefore in all things it behoved him to be made like unto his Brethren, that he might be a merciful High Prieſt in things pertaining to God, and that he might make Reconciliation for the ſins of the people*: Note here, That he might make Reconciliation for the ſins of the people, or an atonement, which is all one; ſo that this was the end or purpoſe of the High Prieſts atonement, it was to keep peace between God and the people under the Law; this you may ſee, read *Numb.* 16. 46, 47, 48. *And Moſes ſaid to Aaron, take the Cenſer and put fire therein off the Altar, and put on Incenſe, and go quickly unto the Congregation, and make an atonement for them, for there is wrath gone out from the Lord, the Plague is begun*: And *Aaron took as Moſes commanded him, and ran into the midſt of the Congregation, and behold the Plague was begun among the people, and he put on Incenſe, and made an atonement for the people; and he ſtood between the dead and the living and the Plague was ſtayed.*

Thus you ſee clearly what the purpoſe and end of the Prieſts inter-

interceding or making atonement for the people amounts unto, it is to interpoſe between Gods wrath and the people, or to keep God at peace with the people; which is the proper work of Jeſus Chriſt now in glory, to make peace for the Saints, and to interpoſe by his Interceſſion between the anger of God and their ſinning ſouls, who labours by thoſe ſtrong cries, ſighs, and groans, with many tears which cannot be uttered, to prevail with God that he would be pleaſed for his own death and righteouſneſs ſake, to paſs by thoſe many ſins, failings, and infirmities which his people are apt to commit; And as in the like caſe we read of *Moſes*, *Exod.* 32.11,12,13. So doth Chriſt (of whom in the work of Interceſſion *Moſes* was the Type) caſt himſelf at the feet of God, praying, begging, intreating, that he would be pleaſed to paſs by the ſins and daily infirmities of his people, and not remember their iniquities againſt them, but that he would, extend his Love, Favour, and Grace to their ſouls as afore-time, and would lead them and conduct them by his ſpecial grace to the good land of *Canaan*, the land of promiſe which was purchaſed for them by his own bloud upon the Croſs at *Jeruſalem*; and begs his Father that he would be pleaſed to look more upon his bloud and righteouſneſs for them, and leſs upon their ſins; And doth confeſs as *Moſes* did, that the people are, and ever have been, a ſtiff-necked and rebellious people ever ſince he knew them, but yet ſtill crys, good Father put up all the injuries done againſt thy glory by this people, and let not thy wrath wax hot againſt the ſheep of thy paſture; O remember the promiſes which thou haſt made to me concerning this people: That a ſeed ſhould ſerve me, & a Generation of men ſhould call me bleſſed, *Pſal.* 22.30. and *Pſal.* 72. 17. And that I ſhould ſee of the travel of my ſoul and be ſatisfied, *Iſa.* 53.11. and therefore prays that the Father would conſider what loſs it would be to him (who was his Son) ſhould the people miſcarry, how all his ſufferings would be loſt, the end of his coming in the fleſh would be loſt, the fruit of all his Sermons, works of Miracles, and works of Righteouſneſs, would be loſt, therefore in *John* 17.24. Prays ſaying, *Father I will that they whom thou haſt given me may be with me where I am, that*

they

they may behold my glory which thou hast given me, for thou hast loved me before the Foundation of the world.

Use 4.

O then soul thou seest where to fly under the guilt of sin, O what comfort will this afford a poor doubting soul that shall well digest this truth into his soul, that Jesus Christ is interceding for him now in Heaven, how will the knowledge of this feed the hearts of Gods people in times of doubts. O let not the Wolves catch any comfort from hence, this is what belongs to the true sheep of Christ, and to none else; This is not for him that will catch at any comfort to protect himself in a trade of sin; but this truth chiefly belongs to those that are indeed truly humbled under, and burthened with, the sense of the weight of sin: To such only I speak; do your sins press you down as a Cart is pressed with sheaves? Do your iniquities so weigh down your heads as that you cannot look up? Dare not you come to God nor stand in his presence? Do you fear that your sins have provoked God against you? Do you doubt the Plague is begun against you? are you fearful the wrath of God is coming out upon you: and that it may prove such a storm as may sink you into the lowest Hell? Yet O look up to your interceding High Priest who is now in Heaven for you, who labours to prevail upon the heart of God for pardoning grace on your behalf, who likewise makes it his business to observe his Fathers countenance towards Believers, that if at any time his face of Justice begins to look grim, and he perceives that wrath begins to come forth, he may as *Aaron* did, step quickly in between God and the people, and so by his interposing presence of grac, and powerful Intercession, he may allay the anger of his Father again.

Hence it is that *John* comforts doubting, drooping souls in his day with this truth, because indeed it is a truth proper to that end and purpose, and farther, *John* the Divine doth not only apply this truth as a Cordial to bear them up under the sense of sin, but likewise as a notable preservative against the act of

sin;

ſin, 1 John 2. 1, 2. *My little children I write unto you that you ſin not; and if any man ſin we have an advocate with the Father, Jeſus Chriſt the righteous; and he is a propitiation in his blood for our ſins, and not onely for ours, but for the ſins of the whole world.* O Soul, live upon this bleſſed truth, ſtay thy ſelf here under all thy doubtings. O conſider, ſin may vex and diſquiet thee, but all cannot hurt thee, ſo long as Chriſt keeps up his praying hands to God for thee it ſhall not do thy ſoul the leaſt injury. Chriſt doth prevail, and he will prevail in heaven for thee againſt ſin and wrath: Chriſt lies in the way of his Fathers wrath, as it were, if any of it run forth it muſt paſs through Chriſt; he ſtands between the Father and thy Soul in a time of the Fathers diſpleaſure, and cryes out, good Father ſtay thy wrath! O hold thy hands, ſtrike not this poor ſinner; if thou ſtrikeſt I am reſolved the blows ſhall alight all on my back; I will bear all, and ſuffer all, and take all, both fault and puniſhment upon my ſelf. This the Father tried once and it proved true, when the Father went to ſtrike the Elect, the blows fell all upon Chriſts own back, which bruiſed him very much, *Iſa.* 52. 1. which leads me to a fifth uſe of the Point.

Uſe 5.

Which is to exhort thee, O ſoul, from what hath been ſaid about the interceſſion of Jeſus Chriſt for thee: Oh! to love Jeſus Chriſt with all thy heart, and with all thy ſtrength, and with all thy ſoul: O who can love ſuch a friend as Chriſt is too much: O therefore ſtrive to love with the love of ſervice and obedience, with the love of delight, with the love of communion, and with the love of deſire, ſo as to part with Father, Mother, Wife, Husband, Children, Honours, Lands, Livings; yea, all that's near and dear for Jeſus Chriſt. O account nothing too much you do for him in his Worſhip, in his Ordinances, as in Prayer, Hearing, Reading, in Meditating, Mourning, Weeping, Repenting: Oh account nothing too much you adminiſter unto him in his People, in his Miniſters, in the mannaging of his Cauſe and Goſpel in the world. O with *Mary* think

not your Alablaſter Box and Oyntment too good to bring forth in a time of need for Jeſus Chriſt. Oh account nothing too much you ſuffer for Chriſt; account no priſon to bad to go into for Chriſt, no dungeon too deep to lie in for Chriſt, no death too diſgraceful for Chriſts ſake; becauſe he thought nothing too much he ſuffered for you, nor any thing too much which he now doth for you.

CHAP. 25.

Of the Brazen Laver.

I Now come to ſpeak of the brazen Laver which was for this purpoſe, that the Prieſts might waſh themſelves therein before they went into the Tabernacle to perform the Worſhp and Service thereof, *Exod.* 30. 18, 19, 20, *Thou ſhalt alſo make a laver of Braſs, and his foot alſo of Braſs to waſh withal, and thou ſhalt put it between the tabernacle of the congregation and the Altar; and thou ſhalt put water therein, for Aaron and his ſons ſhall waſh their hands and their feet thereat when they go into the Tabernacle of the Congregation: they ſhall waſh with water that they die not, or when they come near unto the Altar to miniſter to burn offerings made by fire unto the Lord.*

This brazen Laver was a Type of Jeſus Chriſt, and the cleanſing water which was in it, typed out the Blood of Jeſus Chriſt, which onely can cleanſe poor ſouls, and waſh them from their ſinful guiltineſs, and ſinful filthineſs; for as the Prieſts under the Law were to waſh themſelves in the brazen Laver before they were thought fit to have to do, either with the holy God of Worſhip, or the holy things of the Worſhip of God; ſo are all the Elect, firſt by Faith to waſh themſelves in the Blood of Chriſt, this ſpiritual brazen Laver, before they are thought fit to have to do either with God or his Worſhip.

Hence

Hence is that cleanſing attributed to the Blood of Chriſt ſo often in Scripture, to ſhew you it performs the ſame uſe to the Goſpel Prieſts (for ſo doth the Goſpel term every Believer now, *Rev.* 1. 6.) as the Laver water did to the legal Prieſts, 1 *John* 1. 7. *The blood of Jeſus that cleanſeth us from all ſin*: ſo *Rev.* 1, 5. *To him that loved us and waſhed us from our ſins in his own Blood.* Now in this chapter of *Revelations* you may ſee by the order of the words in verſe 5,6. how the Holy Ghoſt makes the type and the antitipe to agree. In *Exod.* 30. 19. you have the brazen Laver ſet up now: in the 5. verſe of this chapter you have Chriſt ſet out to you, performing the ſame uſe and office in waſhing and cleanſing. In *Exod.* 30. 19. you have the ſubjects ſpoken of who they ſhould be which ſhould waſh in the brazen Laver, and theſe were *Aaron* and his ſons: now you know theſe were Prieſts. Now look into *Rev.* 1. 6. there the ſubjects ſpoken of which muſt waſh in the Laver of Chriſts Blood, they are called Prieſts likewiſe, which intends all believers in and under the Goſpel: all thoſe which have waſhed in the Blood of Chriſt our Goſpel brazen Laver, they are now all accounted prieſts as well as kings to God.

Uſe 1.

Let it ſerve for information firſt concerning thoſe which have not yet waſhed themſelves by believing in the Blood of this ſpiritual brazen Laver. O Sirs, how do you think to be accepted with the Lord either in your perſons or performances. O you that contend ſo much about Religion, alas, to what purpoſe is it, when you your ſelves were never waſhed from your uncleanneſs in the Laver of Chriſts Blood through believing. O my friends, that I could perſwade you to read and well conſider that Scripture, *Iſa.* 1. 11. 12, 13, 14. and ſo on, *To what purpoſe is the multitude of your ſacrifices to me, ſaith the Lord, I am full of the burnt-offerings of rams, and the fat of fed beaſts, and I delight not in the blood of bullocks, or of lambs, or of he-goats; when you come to appear before me, who hath required this at your hands, to*

tread in my Courts, bring no more vain Oblations, Incenſe is an abomination to me, the calling of Aſſemblies, with your new Moons and Sabbaths, I cannot away with it, it is iniquity; even your ſolemn meetings, your new Moons and your appointed Feaſts my ſoul hateth; they are a trouble to me, I am weary to bear them, and when you ſpread your hands forth I will hide mine eyes from you, yea when you make many prayers I will not hear, your hands are full of bloud; waſh you, make you clean, put away the evil of your doings, ceaſe to do evil, learn to do well, ſo Verſe 18. *Then come and let us reaſon together.* Thus you ſee what you muſt be, a people waſhed and cleanſed from your Pollutions through faith in Chriſts bloud, ere ever you can come near God in Worſhip; do not think that God will draw near the Swearing Blaſphemer, the Whoring Ranter, the Sabbath Prophaner, the Unjuſt Oppreſſour, the Juſtice Wreſter, the Chriſtian Perſecutor; I tell thee no, no, do not deceive thy ſelf, be thou never ſo great or honourabe in this world, yet while thou remaineſt in this condition, God regards thy ſervice in his Worſhip no more, then he values the cutting off of a dogs neck, *Iſa.* 66. 3. So likewiſe your Worſhip is abominable in Gods ſight, you hear God accounts it ſo, let it be put forth in never ſo glorious a dreſs, or done in never ſo Princely a Chappel, or diſhed up upon never ſo good a Velvet Carpet, you hear what God accounts of it, untill you have waſhed your ſoul in the bloud of Jeſus Chriſt by Faith. O Sirs, labour to draw near to Chriſt and get your ſelves waſhed by his bloud, Oh break off from your vile, helliſh, and prophane lives, or God will never draw near your Worſhips while you live; you may aſſure your ſelves of it, the pure God can never commune with ſuch impure ſouls as you are in his ſight: you may make your ſelves as merry as you can when you are in your Worſhips, but you may aſſure your ſelves while you remain unwaſhed with the blould of Chriſt, the great God will be far enough from coming amongſt you to caſt in any true mirth in the midſt of you.

Alſo

Use 2.

It shews you the danger that will necessarily follow our presumption in daring to meddle with any thing of the holy Ordinances of the Gospel, without being washed in the bloud of Christ our spiritual brazen Laver; you see if the Priests the Sons of *Aaron* should do it they should die for it. Certainly then if God in his Justice should smite with death all these Priests in *England* which never yet were washed in the Laver of Christs bloud, we should have more Pulpits empty then we should find Priests to supply them in *England*.

And how God should make use of such unwashen, ignorant fellows, to wash the unclean of the times, when so many sanctified cleansed Ministers of his own must be thrust out of that work, and must stand by as useless the mean while, to me it is a great mystery.

Use 3.

If it be threatned with death for any to meddle with the holy things of God without being washed in the blould of the Lord Jesus, Oh how should we tremble then to think how many deaths men bring on their heads this day in the world; Oh was there ever more medling with the holy things of the Altar by unsanctified men, and unwashen Priests, then in this day: Oh how do the holy Ordinances groan under this intollerable burthen that the Childrens bread must become meat for every Swine.

Use 4.

Lastly, Oh you that are the Priests of the Lord indeed (I mean Believers, Ministers and People) would you be accepted in what you do for God; would the Minister of Christ be useful in his place to the people, what great need have such ere ever they come into the plce of Worship: First, by the lifting

ing up of an eye of faith through prayer, to caſt themſelves into the brazen Laver of Chriſts bloud, ere ever they caſt themſelves into the Pulpit. And you the people, would you have the Bleſſing, and miſs the Curſe, which doth or may attend the Ordinance; Oh then look up, yea get up to the brazen Laver every time you come to the Ordinances of God, remember the Prieſts the Sons of *Aaron*, were to waſh every time they were to meddle with ſuch things. Now ye are the Sons of *Aaron* and of the Royal Prieſthood, Oh labour to come in dropping wet (to the Ordinance) with the bloud of Chriſt, and that is the way to go out dropping wet with the bleſſings of God.

CHAP. 26.

Of the anointing of the Tabernacle with with the Veſſels therein.

THus having ended with the ſeveral particulars in the Tabernacle, I now come to ſpeak of the anointing of the Tabernacle:

For we find that when *Moſes* had finiſhed the Tabernacle with the ſeveral Veſſels thereof, all this was to be anointed all over with Oil, *Exod.*40.9,10. Now the Veſſels that were in the Tabernacle, as they had reference to Chriſt (as hath been ſhewed you) ſo alſo do they refer to the Individuals of the Church of God; this you may ſee in *Zach.* 14.20,21. *In that day ſhall there be upon the Bells of the Horſes holineſs to the Lord, and the Pots in the Lords houſe ſhall be like the bouls before the Altar, for every Pot in Jeruſalem and in Judah ſhall be holineſs to the Lord:* That is, every true ſervant of the Lord ſhall be under a great ſpirit of holineſs in the latter Ages of the world.

Uſe

Use 1.

It ſerves to inform us of theſe two things: Firſt that the leaſt member in the Church of God is appointed for ſome uſe, you know there were ſeveral Veſſels and Inſtruments in the Tabernacle, as the Pots, the Caldrons, the Fleſh-hooks, the Fire-pans, the Snuffers, and the like; now though theſe did differ in glory the one from the other (for all had not alike meaſure of glory upon them, neither were they all alike employed in the ſame kind of work) yet the leaſt Inſtrument or Veſſel in the Tabernacle was employed, and was of uſe, even to the Tongs and Fire-pan, both which were to right up the Coals on the Altar, and to carry forth the Aſhes of the Sacrifice. Oh ſo it is in the Church of God, there is not one there in that Body or Tabernacle but was appointed for uſe in the Church, though their work may differ and their gifts may differ, yet there is work to employ all; ſo ſaith the Apoſtle, 1 *Cor.* 12. 4, 5, 6, 7, 8, 9, 10, 11. Where the Apoſtle tells you that there be given to the Church a diverſity of gifts and operations for every man to profit withall, in Verſe 10. *To one is given the working of Miracles, to another divers kinds of Prophecy, to another diſcerning of Spirits, to another divers kinds of Tongues, to another the Interpretation of Tongues; but all theſe worketh that one and the ſelf ſame Spirit, dividing to every man ſeverally as he will*: So that you ſee every one in the Church of God is of ſome uſe or other, for every one hath his proper gift, every Chriſtian in his place muſt do ſomething in his Generation to help forward the glory of God.

Obiect. But ſome will ſay their gifts are ſmall, and their graces ſmall, and they can do but little?

Anſw. Its true, where God giveth but little he doth not require much, but yet requireth the well-improvement of that little; the unjuſt Steward, though he had but one tallent, yet he was caſt into hell for the non-improvement of that; what ſoul, though thou canſt not preach for Chriſt, yet canſt not pray to Chriſt for the Church, and Goſpel, and Miniſters, and Ordinances

nances of Christ: what if thou wanteſt gifts to pray, canſt not ſhed ſome tears for a ſlain Chriſt, a dying Goſpel, a ſtarving, periſhing Miniſtry, and an impriſoned company of Saints, and baniſhed Saints; and what if thou haſt no tears, haſt thou no ſighs and inward groans for theſe things? what if thou haſt none of all this for Chriſt in his people, what haſt not a good word for them; and what if thou durſt not afford them a good word what haſt thou not a piece of bread to ſend them, or ſecretly to convey to them in their ſufferings: and what if thou wanteſt that to give them, haſt thou not a little diſh to dip up a little water as thou paſſeſt by a priſon door for them, *Matt.* 25. 35, 36, 37, 38, 39. O let not the weakeſt Chriſtian ſet himſelf aſide to ſay I can do no work for God, I want theſe gifts and parts which ſome have, and therefore I can do little. O ſoul, though thou art but the fire-pan in the Church, yet here is work to be done for thee, though it be but to rid out the dung of the Sanctuary. I mean by thy crying, and ſighing, and praying to God, that he would caſt out that filth and dung out of his Church and Sanctuary that is of late crept into it.

Secondly, It may inform us what the Children of God are and ought to be, the holy ſanctified ones of the times: You read what God commanded *Moſes* to do to the veſſels in the Tabernacle; when they were framed and fi ted, he was to anoint them all with holy oyl. Oh ſo hath the Father anointed every true Believer with the oyl of Grace which came down from Chriſt: ſo ſaith *John* 1. 16. *And of his fulneſs have we all received, and grace for grace.* Hence is that of *Peter* ſpeaking of the Saints, 1 *Pet.* 1. 2. *Elect according to the fore-knowledge of God through ſanctification of the Spirit unto obedience, and ſprinkling of the blood of Jeſus Chriſt.* There is not one in the body of Chriſt but is ſanctified and fitted by grace for the work God appoints him to do, 1 *Pet* 2. 5. *You are built up a ſpiritual ſacrifice to God,* and ſet apart for holy uſes to God as the things of the tabernacle were: *Pſalm* 4. 3. *The Lord ſetteth apart the man that is godly for himſelf.* O therefore Sirs, ye that are the Tabernacle veſſels, O labour to anſwer the end for which you were dedicated to God at the time of your Converſion and Cal-

Calling, remember the reaſon why you were caught out of the power of darkneſs, it was for this purpoſe, that you might be a holy people to God, and might bring him home the fruits of righteouſneſs in your lives for ever, *Titus* 2.14.

CHAP. 27.

Of the Tabernacle coverings.

I Come now to ſpeak of the out-ſide coverings of the Tanacle which comprehended all the reſt.

Now the coverings were of two ſorts, which we may call the inward or the outward coverings.

Firſt, the inward covering, and that was very glorious.

Secondly, the outward covering, and that was as mean and uncomely.

As for the inward covering you may read what is ſaid of that, *Exod.* 36.8. *And every wiſe-hearted man amongſt them that wrought the work of the Tabernacle, made ten curtains of fine twined linen, and blue purple, and ſcarlet, with Cherubims of cunning work made he them*: you may likewiſe ſee the outward coverings of the Tabernacle which ſeems to be as uncomely as the other are comely and glorious, Ver. 14. with 19. *And he made curtains of Goats hair for the tent over the Tabernacle*, ver. 19 *And he made a covering for the tent of Rams skins dyed red, and a covering of Badgers skins above that.* Suitable to which coverings is the ſtate and condition of the Church of God, as it relates either to God or this world.

Firſt as it relates to God, ſo the covering that is upon the Church is very beautiful & glorious, which anſwereth to the coverings about the Tabernacle made of fine twined linen, and blue, and purple, and ſcarlet, with Cherubims of cun-

ning work, *Exod.*36.8. Which holds out to us the Righteousnes of Jesus Christ with which the Church is cloathed withall; which covering makes the Church truly beautiful and glorious in the eyes of God, when this blessed covering of Christs Righteousnes is put upon and hanged about the Church, then doth the Church look fair in Gods account, so saith the Apostle, *Col.*2.10. *And yea are complete in him who is the head of all Principalities and Powers*: That is, when the Church is cloathed upon with this covering of Christs Righteousnes, then are you complete (who are of that Church) in Gods sight, not else.

2. Besides the Tabernacle covering agrees to the Righteousnes of Christ (I mean the Inner of the two coverings) if we consider the obscurity of the Tabernacle covering, it was not what was to be seen by every beholder, for this covering was hid from the beholder by reason of another covering which was made of Rams skins, and cast over it: Read *Exod*, 36. 14. with ver. 19. So it is in the case of the Churches greatest glory in this life, the Churches greatest glory and beauty doth consist of a being cloathed with the Garments of Christs Righteousnes. But its a glory veiled up from the eyes of the most of men, there is a covering of Rams skins drawn over it, which keeps the sight of this glory from men; there is nothing but an eye of Faith can discern this, therefore is the glory of the Church said to be a hidden glory from the world; men as men, see little into it or know little of it, *Psalm* 45. 13. *The Kings Daughter is all glorious within, all her cloathing is of wrought Gold.* But however, though in the account of men the Church of Christ seems to be poor, and mean, and worthless, yet because of the Righteousnes of Christ with which she is cloathed, she is very beautiful, and glorious, and lovely in Gods eyes, *Cant.* 1. 9,10. *I have compared thee, Oh my love, to a company of Horses in Pharoahs Chariots, thy cheeks are comely with rows of Iewels, thy neck with chains of Gold*; So ver. 15. *Behold thou art fair my love, behold thou art fair, thou hast doves eyes*; So Isa. 43, 34.

For

For I am the Lord thy God, the holy one of Israel thy Saviour, I gave Egypt for thy ransome, Ethiopia and Sheba for thee, since thou wast precious in my sight thou hast been honourable and I have loved thee, therefore will I give men for thee, and people for thy life. And hence it is the Saints are Gods Jewels, *Mal.* 3 17. by all which you may perceive what great respects God hath for the Church, because of that glorious Tabernacle covering of the Righteousness of Christ which is put upon them.

Use 1.

O then how should the thoughts of this wonderfully raise and comfort the hearts of the people of God, especially in two seasons.

First in doubting seasons, when a poor Soul lieth burthened under the sence of his personal vileness and pollutedness before God, which oftentimes weakens the souls confidence in God, and keeps the soul at a distance with God, who thinks that as he seems in his own eyes, so he doth in the eyes of God; Oh soul remember the Tabernacle covering, that glorious wrought piece wch had the Cherubims wrought in it, which Cherubims were the Emblems and Signs of mercy, in which covering God looks upon all Believers, not as they are in themselves but as they are and do appear before him in the righteousness of his Son, which covering hides all thy filth, and iniquity, and infirmities.

Psal. 32.1. *Blessed is the man whose transgression is forgiven, whose sin is covered*; So that you see there is that which doth cover transgression, and hide iniquity, that it cannot appear before God to condemn the soul, *Rom.* 8. 1. *There is therefore now no condemnation to a soul in Christ Jesus.*

The Robe of Christs Righteousness is such a covering for, and to the Church, as that it doth not only hide sin, pollution, and a thousand times ten thousand infirmities, but also it presents the soul to God in its own dress, and so draws forth the love of God and the delight of God to the creature, as

if the creature had never ſinned, *Epheſ.*5.26.27. *Husbands love your wives as Chriſt hath loved the Church and given himſelf for it, that he might ſanctifie and cleanſe it by the waſhing of water and the word, that he might preſent it to himſelf a glorious Church, not having ſpot, or wrinckle, or any ſuch thing, but that it ſhould be holy and without blemiſh.*

Therefore the Spouſe in *Cant.* doth notably diſtinguiſh her condition in this caſe, as ſhe ſaw her ſelf in her ſelf, and as by faith ſhe ſaw her ſelf in the Righteouſneſs of Chriſt.

Firſt as ſhe ſaw her ſelf in her ſelf, ſo ſhe crys out, ſhe was black as the tents of *Kedar*, which tents were made of black hair-cloth, ſo black, and worſe was ſhe in her own eyes by reaſon of ſin and corruption which dwelt within her, *Cant* 1.5.

Secondly but as ſhe looked upon her ſelf in Chriſt covered over with his Righteouſneſs, ſo ſhe cryeth out ſhe was as comely as the curtains of *Solomon*, there ſhe knew ſhe was without ſpot or wrinkle in Gods ſight, and in the worſt of times could go with boldneſs to the Throne of grace to ask grace and mercy to help in time of need, as the Apoſtle ſpeaks in *Heb.*4.16. here it was in his covering that *Paul* deſired to be found in above any place or ſtate in the world for juſtification: *Phil.* 3.9. *To be found in him not having mine own righteouſneſs which is of the Law, but that which is through the faith of Chriſt, the righteouſneſs which is of God by faith.*

Oh ſoul, ſtudy this Tabernacle covering more and more, and labour by faith to ſee thy ſelf in it, then thy the doubts and fears will begin to leave thee, but not before.

Secondly, this will adminiſter great comfort to the ſoul in times of Perſecution, when the Church ſhall be buffeted, and ſlandered, and ſlighted and ſcorned, and caſt out as evil, and accounted the dung of the times, then may the people of God comfort themſelves in this truth, though men ſlight them, yet God doth not, though they ſee no beauty in us yet God doth, and he ſaith in all the reproaches we meet with we are honourable and precious in his ſight, *Iſa.*45,3,4.

What

What if Councils and Parliaments, Kings and Princes and Nations ſhall vomit us up out of the midſt of them, yet the Lord hath other thoughts of his people, and ſo long its well enough; the world thinks we are not worthy to live with their dogs, but God accounts one of his Saints worth a whole Nation of the wicked ones.

Uſe 2.

Oh then how ſhould this truth preſs upon men and women to get into this Tabernacle covering: Oh Sirs! whatever thoughts you may have of your ſelves, it may be you are rich and honourable in this life, you may have great names amongſt your Neighbours for your Wealth, Parts, Wiſdom, or Valour, but let me tell you, if you be not within this Tabernacle covering of the Lord Jeſus his Righteouſneſs, God accounts you more worthleſs then the dung of the ſtreets, *Prov.* 10. 20. *The heart of a wicked man is little worth*; They are the ſcorn of Heaven, *Pſal.* 2. 4. They are the burthen of the Earth, *Rom.* 8. 22. and to ſay no more, they are the delight and joy of hell.

This is thy condition ſoul, while thou art out of Chriſt, thou haſt no Tabernacle covering about thee to preſent thee faultleſs to God but art under the Law and Curſe, a poor, naked wretched ſoul; Oh therefore my advice to thee is to endeavour to get into this Righteouſneſs, O flie to Chriſt, give him no reſt untill he hath put this glory upon thy ſoul, that ſo thou mightſt not be found naked when the great and notable day of the Lord ſhall come.

I come now to ſpeak unto the outward coverings, which covered or comprehended all the reſt of coverings or things in the Tabernacle, and this covering had very little or no beauty in it, there was nothing in it to delight the eye of the beholder at all, the materials of it are ſo mean and contemptible, for they did conſiſt of Goats hair, and Rams skins dyed red, *Exod.* 36. 14. with 19. which was ſo faſtned together by loops

loops and tacks being coupled round about, that when the Tabernacle was carried from place to place there was nothing of the inside beauty or glory to be seen at all: That which of the Tabernacle was discernable to the eyes of the beholders was matter of offence and scorn, rather then any way taking, to men. Just so it is with the Church of God which is Gods Tabernacle, for so in the New Testament is the Church of God stiled, *Rev.* 11. 1. *Measure the Temple of God and them that worship therein*, so *Rev.* 21. 3. A Temple or Tabernacle, for the use of both was alike, and therefore it had been all one if the Spirit had said, *Measure the Tabernacle and the Altar, and them that Worship therein*: I say, look how it was with the Tabernacle in the wilderness, so it is with the Church of God, for the one was a Figure or Type of the other.

With what little out-side glory doth God cloath his Church in this world, the Church comes with little of observation, she is not cloathed with the Pomp, Glory, Excellency, and worldly Felicities of this life; the great pomp of this world belongs to the Church of Anti-christ, not to Christs Church; the great Titles of Honour, great Places, and also to be called of men *Rabbi*, *Rabbi*, dwells in the Cup of Fornication, which Mystery *Babylon* hath, who is termed the Mother of Harlots, *Rev.* 17. 4. This is the reason that there be so many of the Learned Clergy of the Nations run into her so often as they have done all along, and have left the Tabernacle and Altar (*viz.*) the Church of Christ and worship of Christ, who in the very face of their Convictions to the contrary, have struck in with the vanities of the Earth: Alas the reason is clear, the Tabernacle coverings are poor comtemptible things made of nothing but Goats hair and Rams skins dyed red, here is nothing that will take with the Learned wise-man; I confess were the outward covering of the Tabernacle, the Church, deckt with Gold, precious Stones, Velvet Hangings dyed in Scarled, carried up and down in a Chariot, and could it accommodate

date its Priests with Coaches, and settle each of them in four hundred a year, and set them far from oppression, and make them the Lords and Rulers of the Earth, here might be something done: But in stead of that, nothing but affliction, contempt, and persecution attends the Tabernacle, loss of Goods, Bloud, and Fire, Rams skins dyed red, a colour which doth very well fit the Church of God in this life, which is always in a persecuted condition, dyed red with showers of Martyrian bloud, hurryed up and down from place to place, banished from Country to Country, as the Apostle speaks, we have no continuing City here, but we seek one to come; from hence men and women take offence at the Tabernacle, and think it a sad uncomely thing, the very troubler of the Nations of the Earth; the Devil hath blinded the eyes of men as that they cannot see into the inside glory of the Church of God, for if the Devil lets them see any part of the Church of God, it shall be but to stumble them, and set them at a further distance from it then before, they shall only see the out-side of the Church of God in her Goats hair covering, shews them the meanness of the Saints, and the mechanickness or servileness of the Ministers and Servants of the Church of Christ, many of them not Learned but illiterate men, many hardly ever saw *Oxford* or *Cambridge* in their lives, not a Doctor to be found one amongst twenty, silly Fellows, can hardly speak sense, many of them nothing but a little Goats hair, and the coverings of the Tabernacle are of Rams skins dyed red, who can delight in it, flesh and bloud can never embrace the Tabernacle or the Church of Christ, because they are always in bloud, nothing but ruine atends it from age to age. Thus the Devil shews his Kingdom what an uncomely thing the Church is, what a sad covering it is covered withall, and tells souls that they judge of the inside by the out-side of it: when alas all the beauty and glory of the Church of Christ lieth within; *The Kings Daughter is all glorious within*, saith the Psalmist, *Psal.* 45.13. And if ever God comes to open the Tabernacle glory to the

the ſoul, and gives the ſoul ſpiritual diſcerning to ſee into it, O then the ſoul will quickly utter the words of *David*, *Pſal.* 27. 4. *One thing have I deſired of the Lord, and that will I ſeek after, that I may dwell in the houſe of the Lord all the days of my life, to behold the beauty of the Lord, and to enquire in his Temple.*

Uſe 3.

O then let this conſideration abundantly quiet the minds of Gods people under the undervaluings you meet with from the world; doth the world ſlight you, doth the world deſpiſe you; alas trouble not your ſelves about it, the world doth not ſee your glory, remember the Tabernacle was very uncomely in the out-ſide of it, nothing of any beauty in the Church, this is the reaſon the world crys, raſe her down, raſe her down to the ground; Alas they do not think the Church worth the ſtanding: Alas ſay they, what is there to be ſeen to take a wiſe-mans heart, nothing but a little Goats hair and Rams skins dyed red, not worth the looking upon it, much leſs the ſtanding of ſuch a deformed piece in the world, therefore let our eye look upon *Sion*, and let her be defiled; but let not this diſcourage the godly, but rather bleſs God that you ſee farther into things then they do, for Godlineſs is a Myſtery ſaith *Paul*; and all the things of God as to his Church and Worſhip, are Myſteries and Riddles to the world, is what is veiled up and hidden from the moſt of men, ſaith the Apoſtle, 1 *Cor.* 2. 14. *The carnal man receiveth not the things of God, for they are fooliſhneſs unto him, neither can he know them, becauſe they are ſpiritually diſcerned*: God muſt firſt give the man a ſpiritual ſeeing eye before he can diſcern a glory in the Church and people of God, ſo as to cloſe with them, delight in them, earneſtly to deſire after them, and heartily to reſolve with purpoſe of heart to cleave to them, to give up all and ſuffer with them, to live and die in the midſt of them; but bleſſed be the Lord that opened your eyes to behold the Tabernacle glory which is hid from men:

men: you have infinite cauſe to bleſs God that hath raviſhed you with thoſe inſide glorious ſights of the Tabernacle. Oh how often have you been refreſhed in your ſouls in the opening of it in the Ordinances, how have you been made to cry out with *Peter*, *Matth.* 17.4. *Maſter it is good to be here*; what bleſſed heart-affecting diſcoveries doth there come out of the Tabernacle ſometimes, therefore doth *David* ſo much prize the Tabernacle or Houſe and Church of God.

Pſal 84.1,2,4. *Oh how amiable are thy Tabernables O Lord of hoſts, my ſoul longeth, yea fainteth for the Courts of the Lord, my heart and my fleſh cryeth out for the living God, bleſſed are all they that dwell in thy houſe for they will be ſtill praiſing thee.*

Why ſhould thoſe that live in the Tabernacle or houſe of God ſo much praiſe God? Anſwer, amongſt many reaſons ſo to do, this is not a ſmall one, becauſe of the exceeding glory God diſcovers to them in the Church, Oh what glorious gifts are there, what glorious Ordinances, what glorious Miniſters are there, what a glorious Goſpel, what glorious diſcoveries are there made of this Goſpel in the Church, what a glorious Spirit is there in the Tabernacle of the Church; Oh what glorious graces do there live in the hearts of the Materials of this Tabernacle, beſides the glorious name of God lives there, and all this covered over with Rams skins dyed red, and coverings made of Goats hair: But however let Believers comfort themſelves, God will have a time to remove the covering made of Rams skins and Goats hair, and then the world ſhall ſee and know the worth and glory of the Tabernacle or Church.

There are many precious promiſes in the word of God about the removing of the Rams skin covering from the Church of God; take a few for all, one is in *Pſal.* 45. That where the Church of God (becauſe of her deformity on the out ſide) hath been the ſcorn of the Earth, yet the time ſhall come (when God ſhall remove her Rams skin and Goats hair covering) that the rich men of the Earth ſhall entreat

the Churches favour, as ver. 12. of that 45. Pſalm. *And the Daughter of Tyre ſhall be there with a gift, even the rich among the people ſhall entreat thy favour*, Iſa. 60.15. *Whereas thou haſt been forſaken and hated, ſo that no man went through thee, I will make thee an eternal excellency, a joy of many Generations*: So Verſe 14. *The Sons of them that afflicted thee ſhall come bending to thee, and all they that deſpiſed thee ſhall bow themſelves down at the ſoles of thy feet, and they ſhall call thee the City of the Lord, the Zion of the holy one of Iſrael*; Verſe 13. *The glory of Lebanon ſhall come unto thee, the Fir-tree, the Pine-tree, and the Box, together to beautifie the place of my Sanctuary, for I will make the place of my feet glorious*: So Verſe 12. *For the Nation and Kingdom that will not ſerve thee ſhall periſh, yea, thoſe Nations ſhall be utterly waſted*: So Verſe 3. *For the Gentiles ſhall come to thy light, and Kings to the brightneſs of thy riſing*: So Iſa. 54. 11,12. *Oh thou afflicted and toſſed with tempeſt and not comforted, behold I will lay thy Stones with fair colours, and lay thy Foundation with Saphires, I will make thy windows of Aggates, and thy gates of Carbuncles, and all thy borders of pleaſant Stones*: So Verſe 13.14. *All thy Children ſhall be taught of the Lord, and great ſhall be the peace of thy Children, in righteouſneſs ſhalt thou be eſtabliſhed, thou ſhalt be far from oppreſſion, for thou ſhalt not fear, and from terrour, for it ſhall not come near thee.*

But the Queſtion will be, when ſhall theſe Propheſies be made good?

I Anſwer, When Iſrael ſhall come to his good land, then it ſhall be, then ſhall God take away the Tabernacle covering made of Rams skins and Goats hair, which was upon the Tabernacle all the while of its being in the wilderneſs, and then will God ſhew the glory of the Tabernacle his Church to all the world: *Iſa.* 60.3. *The Gentiles ſhall come to thy light, and Kings to the brightneſs of thy riſing*: Is a Metaphor taken from the riſing Sun, as that when the Sun riſeth upon the earth, all the earth is filled with the beams of its glorious light, ſo ſhall the world with the glory of the Tabernacle.

You

You know this covering upon the Tabernacle lasted but during their abode in the wilderness, for when they came into the land of promise and rest, the covering was taken away in a great measure, and the glory of it suffered more to appear then formerly, as you may perceive when *Solomon* turned the Tabernacle into a most Magnificent Temple. Now this land of rest, or the end of the wilderness journey, I find to be two ways held out in Scripture, either for the ultimate glory above, or for that Kingdom of glory which Christ calls his Kingdom, as he is the Son of man which he so often promiseth his people as the reward of their sufferings for him, for our Saviour makes a clear difference between the Kingdom of ultimate glory above, and the Kingdom of glory which Christ hath promised to give his people for their Faith, Love, and Constancy to him in suffering-times, pray read well and consider that passage of our Saviour, *Rev.*3.21. *To him that overcometh will I grant to sit with me on my Throne, even as I have overcome, and am set down with my Father on his Throne.* Mark that there is the Fathers Throne of glory, and there is the Sons Throne of glory, mine saith Christ and my Fathers; now one of these Thrones or Kingdoms of glory hath Christ made the proper reward of the Saints sufferings, and that is, what he calls his Kingdom, a Kingdom distinct from the Fathers, *Rev.* 3.21. *I will grant him to sit with me upon my Throne*; which is promised the Saints so often in the word of truth, *Math.*19.28. *Rev.* 2. 26, 27. *Rev.* 20. 4. *Rev.*21.2,3. Now all these Scriptures relate to the Kingdom of Christ, this none will deny.

Secondly, That this Kingdom is held out to the Saints, and promised them as the reward of their sufferings, it must also be granted.

Thirdly, That this Kingdom thus promised to the Saints as the reward of their sufferings cannot be applyed to the ultimate glory, will appear if we look into each Scripture, neither can men read these Scriptures so, without being guilty of putting meer Nonsense upon the face of Scipture;

Pray let us look into theſe places, *Math.* 19. 28. *And Jeſus ſaid unto them, Verily, Verily, I ſay unto you, that ye which have followed me in the Regeneration, when the Son of man ſhall ſit upon the throne of his glory, ye alſo ſhall ſit upon* 12. *thrones judging the twelve tribes of Iſrael.* Now this very promiſe is again handed out by our Saviour (after his Aſcenſion) to *John* the Divine in the Iſle of *Patmos*, Rev. 3. 2. *To him that overcometh I will grant to ſit with me on my throne*: Look into *Rev.* 20 4. There you have the ſame promiſe applyed to his proper ſubjects, which were ſuffering Saints: *and I ſaw thrones, and they that ſate upon them, and Judgement was given unto them, and I ſaw the Souls of them that were beheaded for the witneſs of Jeſus, and for the word of God, and which had not worſhipped the beaſt, neither his Image, neither had received his mark upon their foreheads, nor in their hands, and they lived and reigned with Chriſt a thouſand years.* Now the Queſtion will be, whether this Text do neither relate to the Kingdom of ultimate glory, taking its riſe from the general Judgment day mentioned *Math.*25.31, 32. Or whether it relates to the ſetting up of Chriſts Kingdom here on Earth which is mentioned, *Dan.*2. 44. *And in the days of theſe Kings ſhall the God of heaven ſet up a Kingdom which ſhall never be deſtroyed, and the Kingdom ſhall not be left to another people, but it ſhall break in pieces and conſume all theſe Kingdoms, and it ſhall ſtand for ever.* Now certainly it cannot relate to that Kingdom which takes its riſe from the general Judgment day, becauſe we find the general Judgment day pointed at by the Holy Ghoſt to be a thouſand years after this Kingdom begins, Rev. 20. Where you read after a thouſand years time ſpent in the management and ordering of the Son of mans Kingdom, then the general Judgment day takes its place, as appears from Verſe 11.12, 13,14,15.

Secondly, Becauſe this Kingdom is to have an end before the other begins, Rev.20.7,8,9.

Thirdly, The great glory reſolves this into it ſelf, 1 *Cor.* 15.24. *Then cometh the end* (meaning the end of the Son of mans

mans Kingdom, which answereth to that in Rev 20.7,8,9) *When he shall have delivered up the Kingdom to God the Father, when he shall have put down all* Rule, *and all Authority, and Power.*

Fourthly, Because this glorious Kingdom of the Son of man promised to the Saints, as the reward of their faithfulness in holding out and suffering for him, is so far from being any part of the ultimate glory above (I mean so as to be enjoyed above that its what is expresly said to come down from that which is above, Rev. 21.2,3. *And I John saw the holy City, the new Jerusalem coming down from God out of heaven, prepared as a Bride adorned for her Husband, and I heard a great voice saying, the Tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God.* Another Text of Scripture which speaks of the Son of mans Kingdom of glory here on Earth is in Rev. 2.26,27, *And he that overcometh and keepeth my works unto the end, to him will I give power over the Nations, and he shall rule them with a rod of Iron, as the vessels of a Potter shall they be broken to shivers, even as I have received of my Father.*

Now Reader pray read well and consider these words, then give thy thoughts whether any thing in them can be applied to the ultimate glory, not but that I believe the Saints shall enter there at last, but whether there be not a glorious Kingdom on this side that, for the Saints to enjoy as the reward of their sufferings, which hath its foundation in the Scriptures. Now observe in the aboveſaid words of *John*, its said in ths Kingdom the Saints shall have power over the Nations so as to rule some, and to break others in pieces with rods of Iron: Now if this must relate to the glory of the Saints after the last and great general Judgment day, behold as I said before, what Nonsense we put upon the Scriptures; for according to the Description given of the great and general Judgment day, the wicked must immediately after sentence given depart into hell, and the godly

godly ſhall be taken up into heaven, where each party ſhall be to eternity, and ſhall never ſee the face of each other more, *Math.* 25. 33. with 41. Well then, according to that of *Math.* 25. The wicked and the godly ſhall be ſo totally ſeparated, as that they ſhall never ſee the face of one another more; then where be the Nations, and who are they that the Saints muſt rule over with Iron rods and break to pieces: Beſides, over whom ſhall the Saints rule in Heaven, for there only God ſhall be all in all, 1 *Cor.* 15. 28. Again, Iron rods notes ſeverity and bitterneſs; now what of this, do you promiſe your ſelves in Heaven, Heaven knows nothing of that in the leaſt, and to ſay any ſhall rule with Iron rods there, is to ſay that which the word doth not ſay: Therefore be content Chriſtian to travel to the end of thy appointed wilderneſs-journey, & when the time cometh that thou muſt enter into this good land and much promiſed Kingdom, then expect thy Spiritual *Solomon* to turn thy Tabernacle ſtate of deformity into a famous Temple of glory.

CHAP. 28.

I come now to ſpeak of the High Prieſt under the Law, which was a Type of Jeſus Chriſt alſo.

IN the handling of which, I ſhall obſerve this method:

Firſt, Speak ſomething as to the place out of which the High Prieſt was to be choſen.

Secondly, I ſhall ſpeak of the Qualifications which he was to be endued withall,

Third-

Thirdly, I ſhall ſpeak of the Conſecrated Garments which he was to adminiſter in.

Fourthly, I ſhall ſpeak of the manner of the Prieſts Conſecration.

Fifthly, Of the Work he was to do for the people when choſen for them.

Firſt, As to the place out of which the High Prieſt was to be choſen, (by being choſen) I do not mean that there was ſuch a Cuſtom or Rule amongſt the Jews (before the Corruption crept into the Jewiſh Church) for the people to chuſe their High Prieſts, but I intend the thing, as it reſpects the firſt ſetting apart of a High Prieſt for the people.

Now the place from whence the High Prieſt was to be taken, it was from amongſt the Children of Iſrael, not from a ſtrange people or Country, *Exod.*28.1. *And take thou unto thee Aaron thy Brother, and his Sons with him, from amongſt the Children of Iſrael, that he may Miniſter unto me in the Prieſts Office.*

This Particular affords us theſe two Uſes.

Uſe 1.

It ſerves to remove out of the way two great Objections, which may abide upon the hearts of ſome tender Souls, who may be unwilling to adventure their caſe in Chriſts hands.

Firſt, Becauſe of their unacquaintance with him, he is too much a ſtranger to them, therefore ſome make no uſe of him for their High Prieſt.

Secondly, Others call in Queſtion his faithfulneſs, therefore others make no uſe of him, that which they have to commit to the High Prieſts care is of an infinite value, its the price of a Soul, which if it ſhould miſcarry through want of faithfulneſs in the Prieſt, they loſe their all, and more then the whole world is worth: Now to prevent theſe Fears and Objections, the Prieſt was to be taken from amongſt his own Brethren, it ſhall be no ſtranger whom you know not,

or

or that knows not you, but of your own ſelves, from amongſt his Brethren, bone of your bone, and fleſh of your fleſh, this yields great relief againſt Fears. Suppoſe the King ſhould ſend an Army over Sea into ſome ſtrange Country, now if he ſhall make choice of ſome Alien or Outlandiſh man to be General over them, how would this diſcourage the Army in their way and work, for who knows but that a ſtranger may ſell them into their Enemies hands; or ſhould he not do ſo, yet he being an Alien, they not known to him, what ever their neceſſities (with reſpect to want of food, clothing, or any other neceſſaries) may be, he cannot underſtand their complaints, and they periſh without remedy; but now if the General be one of their own Nation, they will not ſo much fear the being betraid into the hands of their enemies, becauſe their General and they are all alike, hateful to the enemy they engage againſt, beſides when ever they have any requeſt to put up to him, or matter of moment to inform him withall, they are ſure he knows their language and underſtands their tongue and they his, for he is born of the ſame Nation, a General made of his Brethren. Now as the High Prieſt under the Law was a Type of Chriſt in all reſpects, ſo in this very reſpect likewiſe, that ſo Believers might have great encouragement to apply themſelves to him at all times, hence it is that *Moſes* (alluding to Chriſt ſaith) *Deut.* 18.15. *A Prophet ſhall the Lord your God raiſe up unto you from amongſt his Brethren like unto me, him ſhall you hear in all things*: So Heb. 2.17. *Wherefore in all things it behoved him to be made like unto his Brethren.* So that you ſee the Apoſtle as well as *Moſes* ſpeaking about Chriſt, alludes to the High Prieſt under the Law, which was to be taken forth from amongſt his Brethren.

Uſe 2.

Oh then, what comfort and encouragement ſhould this afford the ſoul againſt the former Objections: Firſt as to their

their non-acquaintance with him, Oh ſoul thou needſt not fear, for thy High Prieſt is no ſtranger to thee, he is not an Alien which cannot underſtand thy ſpeech, thou maiſt freely lay open thy mind to him in prayer, what ever diſtreſs or want thou art in come to him in prayer and thou needſt not fear he will well know what it is thou ſupplicateſt him about; this it was that encouraged *David* to come to him and freely pour out his ſoul to him, he knew that Chriſt was no ſtranger, nor a man of an unknown tongue to him, and he knew that Chriſt could as well underſtand what he had to expreſs on his part to Chriſt, *Pſal.* 139.4. *Lord there is not a word in my tongue but thou knoweſt it altogether.* Beſides, Chriſt is ſo well skilled in our tongue that he can throughly judge of our meaning, and broken ſighs and groans delivered up before him, if we want expreſſions he can help the ſoul out in the thing, for he doth not only know what we ſhould ſpeak, but what we would ſpeak before him, and ſo helps us out in the matter, *Rom.* 8.26,27. *Likewiſe the Spirit helpeth our infirmities, for we know not what to pray for as we ought, but the Spirit it ſelf maketh Interceſſion for us with groans which cannot be uttered; and he that ſearcheth the hearts, knoweth what is the mind of the Spirit, becauſe he maketh Interceſſion for the Saints according to the will of God*: For Chriſt is made a High Prieſt for this end, to ſpread the complaints of his people before the Lord; therefore is it recorded in *Rev.* 8. 3. *And another Angel ſtood at the Altar having a Golden Cenſer, and there was given him much Incenſe, that he ſhould offer it with the prayers of all Saints*: So that you ſee Chriſt did offer up the complaints, ſighs, and groans of his people to God, therefore muſt he be taken from amongſt his Brethren, a member of the ſame Nation, born and trained up amongſt the people, that ſo he might be fully capable to do them that ſervice for which he was ordained a Prieſt.

Uſe 3.

What encouragement ſhould this Doctrine give a ſoul to adventure his all in the hands of this Chriſt, in point of that faithfulneſs we may expect to find in him meerly upon this account, that he is a High Prieſt called forth to the work from amongſt his Brethren, and then this would remove the other Objection which ſome poor ſoul may make againſt Chriſt; O! That which I have to entruſt the High Prieſt withall is of infinite value, and if it ſhould miſcarry through the unfaithfulneſs of the Prieſt, I am for ever undone, and ſhall never recover my ſelf more: Now to prevent theſe fears, the High Prieſt was to be taken from amongſt his Brethren, a man intereſted with them in all the proyerties together, whoſe happineſs is bound up in the peoples, one who muſt ſtand and fall with thoſe, he is a Prieſt unto who promotes but his own in ſeeking the peoples good for whom he undertakes, therefore muſt he be taken from amongſt his Brethren, to aſſure us of his faithfulneſs and diligence in the work he hath undertaken for Believers; you know that Chriſt our High Prieſt is called an Advocate, that is, one that pleads a caſe in Law, 1 *John* 2.1. Now what an encouragement would this afford a perſon to make uſe of ſuch a man in his caſe, who is concerned in the ſame caſe himſelf, ſo as that if it goes ill with the Client it muſt go ill with the Advocate. Oh ſoul, thus much maiſt thou draw out of this particular, of the High Prieſts being taken from amongſt his Brethren, it is to encourage thee to make uſe of Jeſus Chriſt for a High Prieſt to God in the behalf of thy ſoul, thou maiſt aſſure thy ſelf that he will be faithful to thee: No bribes offered him can pervert or corrupt him, therefore is he called a righteous Advocate, 1 *John* 2.1. *We have an Advocate with the Father, Jeſus Chriſt the righteous*; the Inheritance which Chriſt as a High Prieſt intercedes for, and as an Advocate pleads for in Heaven its what Chriſt and thee are co-heirs and

and joynt-heirs of together, *Rom.* 8. 17. *If Children, then heirs, heirs of God, and joynt-heirs with Christ*: So that thou ſtandeſt and falleſt with Jeſus Chriſt, Chriſt promotes his own Intereſt in promoting thine, if he prove unfaithful its as well to himſelf as to thee; Oh therefore doubt of nothing, put thy all into his hands, adventure whole ſoul and body upon his Prieſthood, thou canſt not do better, that which was *Peters* Exhortation to the Saints in his day, is mine to thee, *Pet.* 1. 4, 19. *Wherefore let them that ſuffer according to the will of God, commit the keeping of their ſouls to him in well-doing, as unto a faithful Creator.* Soul, it would be very neceſſary for thee to keep this truth always warm upon thy heart that it may give down its daily comfort to thee, that the High Prieſt is thy Brother, for he was taken from amongſt his Brethren; it would be the choiceſt food thou canſt live upon in thy wilderneſs condition, if thou wert to take up thy quarters at any time in a Dungeon, yet if thou haſt this pot of Manna with thee (*viz.*) thy Brother is a High Prieſt in Heaven, what more comfortable conſideration in the world then this? *David* was wonderfully raiſed in his hopes and expectations from hence, *Pſal.* 23. 1. The Lord is my ſheepherd I ſhall not want; that is, he is a Prieſt, whoſe office it is to ſupply the wants of the ſoul in any condition, for ſo much was expected from the High Prieſt under the Law, he was to procure what bleſſings he could for the people, *Numb.* 6 23, 24. 25, 26. *And the Lord ſpake unto Moſes ſaying, ſpeak unto Aaron and to his Sons, ſaying on this wiſe, ye ſhall bleſs the Children of Iſrael ſaying, the Lord bleſs thee and keep thee, the Lord make his face to ſhine upon thee and be gracious unto thee, the Lord lift up his countenance upon thee and give thee peace.* Now that which greatens this mercy is this, (That as its the Place and Office of Chriſt to ſupply the wants of his people) there is no condition whatſoever that his people are in at any time but Chriſt is privy to it, *Pſal.* 139 2, 3. *Thou knoweſt my down ſitting and my upriſing, thou underſtandeſt my thoughts afar off, thou compaſſeſt my path and my lying down, and*

art acquainted with all my ways. Herein lay *Davids* great comfort, and the ſame may be thine, that this want-ſupplying Prieſt that was ſo well acquainted with his peoples ſeveral conditions, he could appropriate him to himſelf as his ſheepherd, *The Lord is my ſheepherd* ſaith *David*, that is as if he had ſaid, I draw much of my comfort from the place out of which the Prieſt was to be choſen, which is this, he was to be called forth from amongſt his Brethren, ſo that he is not a ſtranger to me, a man whoſe voice or words I underſtand not, or he mine, but he is my Brother which underſtands my thoughts afar off.

CHAP. 29.

I now come to ſpeak of the Qualifications which were required in the Perſon which was to be the Peoples High Prieſt under the Law.

THe High Prieſt was to be one of the meekeſt, tendereſt, mercifulleſt men, exceeding others of his Brethren, a man brimful of bowels of tender love and compaſſion towards thoſe he was to be a Prieſt unto: And ſecondly, he was to be as faithful as merciful. Both of which Qualifications in the High Prieſt under the Law, you have the Apoſtle ſpeaking of in the Epiſtle to the *Hebrews.*

Firſt, That he was to be full of bowels and tender compaſſion towards thoſe for whom he was choſen a High Prieſt, *Heb.*5.1. *For every High Prieſt taken from among men is ordained for men in things pertaining to God, that he might offer gifts*

gifts and ſacrifices for ſins, ſo Ver. 2. *Who can have compaſſion of the ignorant, and them that go out of the way?*

Secondly, The Prieſt was to be a faithful man, a man diſcharging his duty with all faithfulneſs and ſincerity towards his people, not ſeeking his own before their good, uſing all diligence in his place and calling, withholding no due right from the people; thus much you have from the Apoſtle in *Heb* 2. 17. Speaking of Chriſt ſaith, *That in all things it behoved him to be made like unto his Brethren, that he might be a faithful High Prieſt in things pertaining to God, to make Reconciliation for the ſins of the people*: To be made like unto his Brethren, who are theſe? Anſwer, not only all Believers (for they are called Chriſts Brethren too) but alſo, and moſt principally (with reſpect to office) by Brethren is meant all thoſe High Prieſts which were before his Incarnation, who were likewiſe the fore-running Types of him in the work of the Prieſthood, and that it was the Prieſts of old that are moſtly intended (in this Text) as the Brethren which Chriſt was to be made like unto will appear, if we conſider the end why the Apoſtle ſaith our Saviour muſt be made like unto his Brethren: It was that he might make Reconciliatien for the ſins of the people, *Heb.* 2.17. A work proper to none (under the Law) but to the Prieſts. But wherein was Chriſt to be made like unto his Brethren, you may ſee in the Text, it was in point of faithfulneſs as well as in other reſpects; *That he might be a faithful High Prieſt in things pertaining to God, to make Reconciliation for the ſins of the people*: So that you ſee ſo much as this was expected to be found in and from the High Prieſt under the Law, that he ſhould be faithful.

Now both of the Qualifications in an abundant meaſure, the Apoſtle ſhews you are in Chriſt our Goſpel High Prieſt, for ſo he applies the thing for our comfort, as indeed all this was but to ſet forth the fulneſs of grace which from the Spirit of anointing the Father cauſed to run into Chriſt to fit him for this great work of the Prieſthood, read *Heb.* 5. 1, 2. and Chap. 2. 17. *Iſa.* 11, 2, 3, 4. with *Iſa.* 61. 1.

Uſe

Use 1.

I shall first of all take up the first of the Qualifications, and labour to improve it for the encouragement of two sorts of persons.

First, For those who as yet keep themselves off from this High Priest Christ through a sinful fear.

Secondly, For those who have made choice of Christ for their High Priest, but still live in continual doubt about their conditions.

As for the first sort of persons, who yet stand off from Christ, and are afraid to close with him so as to make him their High Priest; Oh soul how long wilt thou doubt, and by doubting keep thy soul off from Jesus Christ, knowest thou not that there is a necessity for thee to hasten to Jesus Christ, art thou not convinced that thou art a sinner and under the Curse, doth not the word tell thee that God is angry with thee every day, *Psal.* 7. 11. Dost thou not hear the sound of wrath that is gone out against thee, are not the first fruits of it upon thee already, which is but the fore-runner of the full Winepress, which like a dark storm is hastning after; and is there not great need that Reconciliation for sin should be made to God for thy poor soul, why then dost thou delay thy hastning to Christ the High Priest that he might make atonement for thee to the Lord, that so a stop may be put to that wrath which (from the Lord) is gone out against thee; or dost thou know a better way of Reconciliation and Pacification then by Christ; dost thou not read that the Father is only well-pleased in Christ because he is his beloved Son, *Matth.* 3. 17. Dost thou not read that he is the way, the truth, and the life to the Father, as that there is no coming to the Father but by him, *John* 14 6. And that there is no other Name given amongst men whereby we can be saved, *Act.* 4. 12. And that if we believe not in him, we shall die in our sins; *Joh.* 8. 24. And the wrath of God shall abide upon us, *John* 3. *ult.*

Obj.

Obj. But methinks I hear thee reply, Oh but thou art afraid to come to Christ: I pray thee tell me where the ſtick lieth, what it is which hinders and keeps thee back from the greateſt of mercies; what is it? Is it the greatneſs of thy ſins, Oh then come to Jeſus Chriſt, for he is a merciful High Prieſt, filled brimful of bowels and tender compaſſion for ſuch an one as thou art, which have gone out of the way of God, mark the phraſe, *Heb.* 5.2. *Who can have compaſſion on them that are out of the way; Oh the Spirit of the Lord God is upon me* (ſaith Chriſt) *and the Lord hath anointed me to preach liberty to the captive, and to open the Priſon doors to them that are bound, Iſa.* 61.1. Soul art not thou one of theſe captives; art not thou a captive to ſin, a ſlave to Sathan, a priſoner to thy own luſtful wicked heart; as that if the Devil and Luſt bid thee to drink untill thou art dead drunk in the place, thou muſt do it; if it bid the commit Adultery, Lie, ſwear, & Blaſpheme the worthy name of God; if it bid thee Rob, Kill, thou muſt do it; if it bid thee fight againſt the Goſpel of thy Salvation, ſpeak evil of good Miniſters for their faithful dealing with thy ſoul; if it bid thee abuſe and perſecute the Lords people meerly for waiting upon him in his Ordinances; if it bid thee ſeek and hunt out their Meetings untill thou haſt tired thy ſelf with thy wicked journey, all this and more thou muſt do, thou canſt not help it, thou art not thy own but Satans and Sins ſlave: Now for thee was Chriſt anointed, and with infinite bowels of grace and tender compaſſion filled, that he might ſet thee at liberty from thy ſin and luſt, and that he might preach the acceptable year of the Lord to thy ſoul; O therefore come in, come into Chriſt, do not ſo much look upon what thou haſt been in thy ſelf, as upon what Chriſt is anointed to be, and to do for thee as a High Prieſt if thou wilt come in to him, look not ſo much upon thy ſins as upon the infinite compaſſions of Chriſt as a High Prieſt, which was ſo made for them that go out of the way, yea and for the ignorant likewiſe, that ſhould not diſcourage thee neither, for if thou comeſt to Chriſt as a High Prieſt he will teach

thee

thee the fear of the Lord, the knowledge of himself, and the exceeding evil of sin, which thou didst not know before, *Isa.* 29.24. *They also that erred in Spirit shall come to understanding, and they that murmured shall learn Doctrine*: Oh soul, throw thy self upon him, he will not reject thee for thy sins, but pardon thee of them, and pity thee under them; Oh remember he is the High Priest which is full of compassion, look up to him and hasten thy soul thither to the gate of his tender mercy, and thou shalt find acceptance with him, take his own word for it, live upon it as surer then Bill or Bond from the tendereſt, faithfulleſt man in the world, for it came from the lips of one who never spake an untruth in his life, *John* 6.37. *He that cometh unto me I will in no wise cast out.*

Secondly, As for those who have made their choice of Christ, but still doubts of their condition; Oh soul, didst thou know how much comfort and satisfaction thou maist draw out of the Priestly office of Christ, thou wouldst never doubt more: I do confess that Satan labours to fill the minds of the people of God with great fears and doubtings, but would they view this Qualification (of compassion) in their High Priest, it would abundantly fortifie them against all Objections whatsoever Satan could make against them; there be these five things which do ordinarily cause doubtings in the hearts of the Lords people,

First, The guilt of sin.
Secondly, The strength of corruption.
Thirdly, The violence of Temptation.
Fourthly, The weakness of Grace.
Fifthly, Their backwardness in duty.

First, If it be the guilt of sin which cometh in upon thee under all this look up to Christ, let it not drive thee from but to Christ; for he, full of bowels and tender compassion on purpose to deal with thee under this distemper, take his own words for it, *Art thou laden with thy sin as that thou canst not hold up thy head*, saith Christ, *then come to me and I will freely pardon it for my name sake, though your sin be as red as Crimson and*

and as Scarlet, yet I will make them as white as ſnow and as wooll; Iſa.1.18. Is it the power of ſin troubles thee, Oh then look up to Chriſt thy High Prieſt, who is full of compaſſion, filled up with it to out-vie thy corruption, the Father was reſolved to bring his elected ones to glory through the Prieſthood of Chriſt, therefore filled Chriſt with infinite affection towards his people, that ſo he might pitty them and have compaſſion on them in all their diſtempers, the people were in an ill caſe in the wilderneſs for want of greater meaſures of this in *Moſes* who had undertaken the conduct of them. *Numb.* 11. 11, 12 13, 14, 15. *Moſes* crys out, I am not able to bear all this people alone becauſe it is too heavy for me; Oh but its otherwiſe with Chriſt, for the Father was reſolved to fill Chriſt with ſo much compaſſion as that he ſhould never complain of his burthen in having to do with ſuch corrupted ones as thou art, *Heb.*2 17 18. For he was made a merciful High Prieſt in things pertaining to God, that he might be able to ſuccour thoſe that are tempted, (mark that) to ſuccour the tempted or burthened, not to reject them under it: Oh then come to Chriſt, bring thy corruption with thee, lie down with it at the feet of Chriſt and he will unlade thy burthen for thee, *Math.* 11. 28, 29. *Come unto me all ye that are weary and heavy laden and I will give you reſt.* Oh burthened ſoul! here is thy call, what canſt expect more at Chriſts hands then to be bid under this weight of corruption to come away to him.

But it may be thou wilt ſay, but I am afraid, ſhould I come my corruption would ſtir up fury in my Lord? Soul, Chriſt gives anſwer to it (what wilt thou have more) and bids thee put him upon the trial, for ſaith Chriſt, *I am meek and lowly in heart, therefore come unto me, Math.*11. 29. And alſo tells thee that fury is not in him, Iſa.27.4. He means towards ſuch as are burthened with corruption, there is no fury in him againſt ſuch, but rather wounderful love, and tender pity and compaſſion, yea ſo much that Chriſt could and will bear the burthen himſelf rather then it ſhould ſink

his poor people, therefore if there be no other help or remedy to be had againſt the burthen of corruption, we are by Chriſts word exhorted to caſt the burthen upon his ſhoulders, *Pſal.* 55. 22. *Caſt thy burthen upon the Lord and he ſhall ſuſtain thee, he ſhall never ſuffer the righteous to be moved.* Is it the violence of temptation makes thee to doubt, come to Chriſt, look up to him, he is merciful and full of compaſſion, its not thy temptations ſhall alienate Chriſts heart from thee, but rather work his heart to compaſſionate thy condition, Chriſt is ſo merciful as to diſtinguiſh between thy temptation and thy allowing of it and delighting in it, as a tender-hearted Husband would do in the like caſe about his wife; ſuppoſe a woman ſhould be violently ſet upon by ſome wicked perſon and he ſhould be too ſtrong for her and get her under him, and ſhould abuſe her body, her Husband coming in the mean time and finds her in the act, yet when he beholds her ſtrugling and ſtriving with the man to get from him, and when he ſees the tears which dropt from her eyes about it, do you think that this Husband will put her away from him; no, no, but rather embrace her in his arms with all tenderneſs and affection imaginable: Take one comfortable inſtance for this in our Saviours carriage of old in the like caſe, and aſſure thy ſelf what he was in his carriage then he is the ſame ever ſince, and ever will be to his people under their temptations; *For he is the ſame yeſterday, to day, and for ever*, *Heb.* 13. 8.

The inſtance you have in *Zach.* 3. 1, 2. Where you have *Joſhua* the High Prieſt (who perſonates the whole Church of Chriſt) violently ſet upon by the tempter, who was ſaid to reſiſt *Joſhua*, that is, tempted him and ſtrugled and ſtrived with *Joſhua* to have his pleaſure of him to make him, ſin and tranſgreſs againſt Chriſt; but did Chriſt reject *Joſhua* for this and caſt him off, no ſure, but it rather wrought forth his heart towards him with the greateſt pity and tenderneſs, the bowels of Chriſt wrought toward *Joſhua* all the while of the temptation, and pray obſerve where and upon whom

whom did our Saviour charge the guilt of the temptation, was it not upon Satan the tempter, or *Joshua* the tempted, not a word spoken against *Joshua*, but all the blows fell upon Satan, ver. 2. *And the Lord said unto Satan, the Lord rebuke thee Satan, even the Lord which hath chosen Jerusalem rebuke thee, is not this a brand pluckt out of the fire.*

But it may be you will say, when Christ stood up so much for *Joshua*, it was at a time when Christ had nothing to accuse him withall, he had kept his garments pure and unspotted, but this is not my case, I have my filth publickly upon me, my temptations have made me very black and uncomely in his presence? I answer, its true, Christ did not accuse him with any thing that was the effect of his compassion as a High Priest, but that he had nothing to accuse *Joshua* withall, you may read the contrary Verse 2 3. For first our Saviour was forced to confess that his temptations had made him as black as a brand pluckt out of the fire, and you know when a brand is newly pluckt out of the fire its then a sad thing to look upon, its then full of smoak and filth, apt to stain any thing it toucheth. Secondly, he had then at the same time very filthy garments upon him, a great deal of pollution, enough to render him as bad in Christs sight as bad may be, yet all this was buried up in the bowels of his Priesthood, and then why shouldst thou not expect the same grace upon coming for it, for all this was to shew the carriage of Christ to his Church, for *Joshua* was but a Figure of the Church then as it was newly come out of *Babylon*, which came up to *Jerusalem* with abundance of pollution cleaving to her; yet Christ undertakes with the Father, that in time he will present it a more glorious Church, *For he would cause her iniquity to pass from her, and give change of garment to her, and he would put a fair Mitre on her head, ver.* 5.

Again, is it the weakness of thy grace makes thee to doubt, Oh look up to thy High Priest Jesus, there is infinite compassion for thee under all this: Was *Davids* Faith weak, which sometime made him to cry out, *Psal.* 73. 26. *My flesh*

and my heart fails me, and at another time, *I ſhall one day periſh by the hand of Saul*; and again when it drove him to feign himſelf mad to eſcape the danger which he feared might come upon him amongſt the *Philiſtians*, yet Chriſt had bowels for theſe weakneſſes, and this *David* could ſet to his ſeal, that nothing of this nature had made a ſeparation between him and Chriſt, for Chriſt continued the ſame in bowels toward him as aforetime: *Pſ.* 103.2,3,4. *Bleſs the Lord oh my ſoul, and forget not all his benefits, who forgiveth all thine iniquities, and healeth all thy diſeaſes, who redeemeth thy life from deſtruction, and crowneth thee with loving kindneſs and tender mercies, who ſatisfieth thy ſoul with good things, ſo that thy youth is renewed like the Eagles*: Was St. *Peters* grace of faith weak when he began to ſink down in the water, and had it not a compaſſionating hand held out to ſuccour and help it, *Math* 14 29, 30,31. Was it weak when he denied his Maſter, but was his Maſters bowels ſo cloſe ſhut up againſt him for it as to renounce him; Oh the care that our Saviour takes to remove out of the way all the diſcouragements which Satan might throw in St. *Peters* way, to the making any farther uſe of Chriſt as High Prieſt. Firſt, before ever he came amongſt his Diſciples, when after his Reſurrection he ſent them word of his riſing, he ſends not the leaſt hint to Saint *Peter* of his Apoſtaſie, or as if ever ſuch a thing had been, *John* 20.17. Again, when he appeared in perſon amongſt the Diſciples, what care did our Saviour take to prevent Saint *Peters* fears, not one ill word could St. *Peter* hear from him, or ill look could St *Peter* diſcern in him, but all his weakneſſes forgotten becauſe all forgiven, infinite compaſſion at work for a weak *Peter*, I have prayed that thy faith fail not, *Luke* 22.32. No, no, Chriſt cannot part with his people upon ſlight terms, its not weakneſs in grace will out a ſoul of Chriſts favour, he is called a ſhepherd, *Pſal.* 23.1. Now you know a ſhepherd doth not throw away his weak Lambs, but rather takes up ſuch as are weak and cannot go and carry them in his arms, and lodgeth them in his boſom;

Oh

Oh ſo doth Chriſt make much of weak Lambs, ſuch as cannot go of themſelves Chriſt will carry, *Iſa.*40.11. *He ſhall feed his flock like a ſhepherd, he ſhall gather the Lambs with his arms and carry them in his boſom, and ſhall gently lead thoſe which are with young.*

Oh ſee with what heart burnings Chriſt parts with any of his weak ones, *Ephraim* was a weak lamb and *Ephraim* would be gone from Chriſt, but obſerve how Chriſt parts with *Ephraim*, *Hoſea* 11. 8. *How ſhall I give thee up Ephraim, how ſhall I deliver thee Iſrael, how ſhall I make thee as Admah, how ſhall I ſet thee as Zeboim, my heart is turned within me, my repentings are kindled together*: And Chriſt is the ſame to thee that ever he was to *Ephraim*, his arm of mercy is not ſhortned, Oh therefore come to him with joy and comfort, for he will never leave thee nor forſake thee.

Laſtly, Art thou weak in duty, O look up to him as thy High Prieſt, full of compaſſion, and love, and pity toward weak ſouls; Oh do not deſpair, Chriſt cannot caſt thee off becauſe of thy infirmities in duty, for then he would have carried but very few home to heaven, for the beſt that ever were have been very infirm in duty, and have had cauſe to cry out with the Church, *All our Righteouſneſſes are but as menſtruous cloths, and as filthy rags in thy preſence, O Lord*, *Iſa.*64. 6. *But Chriſt is called a Father, yea an everlaſting Father*, *Iſa.*9.6. Doth a Father in the fleſh reject or deſpiſe the work a weak child doth, becauſe it is not done with ſo much ſtrength as he expects, or rather doth he not pity him under his weakneſs, and favour him in his work, and conſidering he ſeeth the child doth what he can, the Father likes it as well as if it were a great deal more. Oh ſo it is with this High Prieſt, oh he is ſo full of compaſſion that he will not reject thee for thy weakneſs in performance of duty, though the duty be done with little ſtrength or a weak hand, yet if it be right for ſincerity and truth Chriſt will accept it kindly, hear what he ſaith about it, *Zach.*4.10. *For the whole hath deſpiſed the day of ſmall things*: Therefore labour for ſincerity of heart

heart that thoſe things thou doſt for Chriſt may be done in truth and fear not, Chriſt hath great compaſſions, he will rather help thee in the work then reject thee for it, read *Rom.*8.26. Thus you ſee what that Qualification in the Prieſt, if well improved, will afford us in a doubting ſeaſon, I now come to the ſecond Qualification, in the High Prieſt, and that is his Faithfulneſs.

This will afford us comfort three manner of ways.

Firſt, In point of ſupply as to grace.

Secondly, Againſt falling off from grace.

Thirdly, Againſt the evil of affliction and perſecution.

Firſt, In point of ſupply with grace, I know the Lords people do find the want of that many a time, *Cant.*2 5. Supporting grace under affliction, ſtrengthning grace againſt wearineſs in duty, mortifying grace to ſin and corruption, and comforting grace in the hour of temptation; now here is a fulneſs of this laid into Chriſt, *Col.* 1. 19. chap. 2. 9. And he made the ſteward of it; Oh go to Chriſt for it.

Obj. But ſome may ſay if we ſhould he may deny it to us and keep it to himſelf, as many Stewards have done who have been intruſted with a treaſure in the behalf of others, yet they have been defrauded of it through the unfaithfulneſs of the Steward: Oh ſoul, be not diſcouraged as to that, but put him upon the trial, there is not one jot of grace that the Father hath given Chriſt for thee which he can keep from thee; I muſt confeſs, all the ſupplies of grace which the Father hath given forth for the uſe and benefit of his Elect, he hath intrusted Chriſt with it, and hath made him the diſpoſer of it, *John* 1. 14. with 16. But to be ſure of it, he will not, yea he cannot diminiſh one jot or mite of it, and that for theſe two reaſons.

First, Becauſe in his own nature he is faithful, its abundantly more eaſie for the Sun to ceaſe ſhining then it is for Chriſt to ceaſe being faithful, therefore in the Revelations the holy Ghoſt gives him this name, *Rev.* 3.14. *The faithful and true witneſs*: Therefore ſoul, what ever ſupply of the grace

grace of the Spirit thou wantest, aſſure thy ſelf thou ſhalt have it if thou makest uſe of Christ for it, he will not withhold one drop of it from thy ſoul, Oh therefore come with boldneſs to the Throne of grace to ask grace and mercy to help in time of need, plead with Christ for it, tell him that thou hast heard that the Father hath laid in a stock of juſtifying, pardoning, and ſanctifying grace into his hands for poor, naked, ſinful, unclean, miſerable ſinners, and hath made him the Lord Treaſurer of it, and tell him that thou art come to him as a miſerable poor ſinner for a portion of it, for a portion of pardoning grace and ſanctifying grace, then ſee whether Christ will deny it thee; Oh he is ſo far from withholding from a ſinner what is his due by gift from the Father, that he hath taken great care and pains to poſſeſſe the ſoul of it upon every occaſion read that place in *Proverbs* which relates to Christ as a Steward intrusted in this great work of giving out grace to the Lords people, *Prov. 9. 1,2,3,4,5,6. Wiſdom hath built her houſe, ſhe hath hewen out her ſeven pillars, ſhe hath killed her beaſts, ſhe hath mingled her wine, ſhe hath furniſhed her table, ſhe hath ſent forth her maidens, ſhe crieth upon the higheſt places of the City, who ſo is ſimple let him turn in hither, as for him that wanteth underſtanding*, ſhe ſaith to him, *Come eat of my bread and drink of my wine which I have mingled, forſake the foolish, and live and go in the way of underſtanding*: Farther, you may ſee how intent Jeſus Christ was in this work of distributing (freely and faithfully to men) the portion given them (as ſinners) by and from the Father, *John 7 37.* In the last day of the Feaſt which was their great day, Jeſus stood and cryed, *If any man thirſt let him come to me and drink.* Mark, he choſe the great day of the Feaſt when the company were greatest, he did not take a time to proclaim what treaſure he had received from the Father for poor ſinners, when there were but few in place to hear him, but when the most of the people were met together, beſides he did not whiſper the matter, but cryed aloud that all men might hear him touching what he had received from the Father

ther for them if they would come to him for it.

2. Reaſon, why Christ cannot withhold any ſupply of grace from the Lords people, is becauſe of theſe relations he stands in to the Saints.

1. He is their friend, *John* 15. 15. Now a friend is ſo far from withholding what is due, that he will rather add ſomething of his own to what was given.

2. He is their Husband, *Jer* 3.14. Now is it uſual for the Husband not to ſeek the good of his Wife.

3. He is their head and they his body *Eph.*5.23. Can the head withhold any thing from any one of the members of the body, doth he not give down his ſupplies to every part of the body freely, truly no more can Christ withhold any ſupply of grace and mercy from his members which as their head he hath received for them.

Secondly, How ſhould this Qualification of faithfulneſs in Christ ſecure our hope and comfort against falling away totally from grace; Oh how many poor ſouls are there in the world which are under tremblings about this thing, Oh but I fear I may be cast totally out of the grace and favour of God, Oh ſoul, look up to Christ under this doubt, if there be any Interest in heaven to be made against thy falling away from a state of grace, thou maist be ſure not to want it: Soul remember, will a poor mortal man (when his Wife ſtands upon the trial of her life) ſtrive, and tug, and labour, by Purſe and Petition, to make an Interest for his Wife, both with Judge and Jury to ſave her life, and dost thou think that Christ will fall ſhort in this to thee, who hast given up thy ſelf to him as his Wife, behold his interceding and advocating work in heaven for thee at this hour, on purpoſe to preſerve thee from this evil, thou ſo much fearest, and doth not the Apoſtle tell thee that he is heard in all he prayed for, read theſe two places of Scripture, *Zach.*3. 1, 2, 3, 4, 5. with *Heb.*5.7. And doth not our Saviour ſay that he is alwayes heard in heaven, *John* 11.42. Therefore ſaith the Apoſtle *Heb.*13.5,6. *So that we may boldly ſay that the Lord is our helper,*

and

and I *will not fear what man can do unto me, for he hath ſaid* I *will never leave thee nor forſake thee*: Fear it not, it can never be, if ever he took thee into Covenant, all the Devils in hell can never out thee more, for he takes none into Covenant but ſuch whom he loves, and thoſe whom he begins to love he loves to the end, *John* 13.1. And its with an everlaſting love, *Jer.*31.3. Its true, a Chriſtian may loſe the ſenſe and ſight of the love of God, many days if not years, But he can never loſe the being of the love of Chriſt to his ſoul; and as much as ſome talk of falling away from grace, thou needſt not trouble thy ſelf much about that point, but leave it to others that can better judge of the thing then thou canſt; beſides, if the notion were rightly underſtood by weak Chriſtians, (*viz.*) about falling from grace, I think there would not be ſo many vain Diſputations, Doubts, and Fears amongſt them about it as there is.

Grace in Scripture is taken four manner of ways.

Firſt, For the ſtate of grace into which a ſoul is placed (through his believing in Chriſt) by an indiſſolvable Covenant which is never to be violated, or broken, or altered more, *Pſal* 89.34. This is the thing the Apoſtle is ſpeaking of, *Rom.* 3.24. When he ſaith, *We are juſtified by his grace*, that is, Believers are put into a juſtified ſtate by the blood of Jeſus Chriſt, which we call a ſtate of grace, *Rom.*5.2.

Secondly, There is the means of grace, that is all that proviſion which God hath provided in his word for the calling home of poor loſt creatures to himſelf, of this the Apoſtle ſpeaks likewiſe, 2 *Cor.*6 1.

Thirdly, There are the habits of grace, which are thoſe divine diſpoſitions or qualities of ſanctifying grace, placed in the heart at the time of our Converſion, of which *Iames* ſpeaks, *Iam.*4.6

Fourthly, There is the exerciſe or actings of this habitual grace, which St. *Peter* ſpeaks of, 2 *Pet.* 3. Laſtly, now if by falling from grace men do intend by it grace in the ſecond ſenſe, (*viz.*) from the means of grace, ſo I ſay too, and am

ſo far an Arminian, for our Saviour was of this Judgement, *Math.*13.19,20,21,22. with *Luke* 14. 16,17,18,19,20,21, 22,23,24. Of this judgment was St. *Paul*, 2 *Cor.*6. 1. with *Heb.* 2.3. That men and women may enjoy the means of grace in common with others, and yet have no benefit by it. Again, they may go farther with that in *Heb.*6.4, 5, 6. To have great enlightnings and great taſts of it, and by the powerful convictions of it, made (with *Herod*) to do many good things, but our Saviour tells you that they were ſuch as were never truly rooted, hence it is that the word was never truly rooted in their hearts, *Math.* 13. 21. Now to be truly rooted, is elſewhere expounded a rooting in Chriſt by Election, *Math.* 24. 24. *Luke* 18.7. *Rom.*9.11. *Rom.* 11. 5. *Peter* 1.1,2.

Again, There are the actings, or there is the exerciſe of grace; now in this ſenſe a Child of God may fall from grace, that is, he may go downd the win for a time, he may abate in the degree of his love to, and zele for, and faith in Jeſus Chriſt; Thus it was with *David*, and St. *Peter*, and the Spouſe, *Cant.*5.2,3. And with *Epheſus*, *Rev* 2 4.5.

Again, Take grace in the habits of it, now in this ſenſe an Elected, called ſoul can never fall from grace, that is, he can never loſe the roots of his grace more; they may be buried up with corruption as the fire is with its aſhes ſometimes, but it can never be extinguiſht or put out in the ſoul more, but it will now and then appear, as roots may lie many moneths in the Earth unſeen in a Winter ſeaſon, but when the heat of the Sun draws near the Earth they will Spring again, ſo though grace in the heart may have its Winter ſeaſon, and ſo lie hid under the clods of corruption for a time, when Chriſt the Sun of Righteouſneſs ſhall draw near the heart with his heating beams, grace will then ſpring again, *Cant.*1.12. *When the King ſitteth at his Table my ſpicknard ſendeth forth the ſmell thereof.*

I will give you one reaſon why grace in the heart can never be wholly extinguiſhed, becauſe its a branch of the Covenant

venant of grace which God hath made with the Elect in Christ, *Ier.* 31.33. *But this shall be the Covenant that I will make with the house of Israel, after those days, saith the Lord, I will put my Law in their inward parts, and write it upon their hearts, and will be their God, and they shall be my people.* Now by that Law in the heart, what can it be but the conveying of the sanctifying grace of the Covenant into the Souls of the Lords people at the hour and time of their Conversion.

Lastly, There is grace in the state, or that which we call a state of grace, which is a souls being planted into Jesus Christ by faith, from this men and women can never possibly fall away; And for these three grounds.

First, Because those that have been really planted into Jesus Christ, they all receive from him eternal life, and Christ saith, that those which have received from him eternal life, they shall never perish, *Iohn* 10.28. Now if some will assert such shall perish or may perish, and Christ saith they shall not, soul I leave thee to believe which of these two thou pleasest.

Secondly, It cannot be they can fall from grace, because they have Christs hand to defend them; now Christ is God as well as man, and all power in Heaven and Earth is given into his hand, *Math.*28.18, *Iohn* 10 28.

Thirdly, It cannot be so becaus they are in the Fathers hand, *Iohn* 10 29. They are in the Fathers hand by Electon, and in the Sons by Redemption and Intercession, and none can pluck them out of these infinite Divine hands; how is it then that such a Doctrine can be true, which says that true believers may fall from grace totally and finally.

But lastly, this Qualification of faithfulness in Christ may afford a great deal of comfort in afflicting and persecuting seasons, let the soul meet with never so great distress, he may be sure to comfort himself in the faithfulness of Christ, though friends may leave him, and an estate may leave him, saith Christ, *Isa.*43 2. *When thou passest thorow the waters I will*

be with thee, and thorow the Rivers they ſhall not overflow thee, when thou walkeſt thorow the fire thou ſhalt not be burnt, neither ſhall the flame kindle upon thee: This the Prophet *David* could experience to be true at ſundry times, who ſaith that Chriſt had been with him in ſix, yea in ſeven troubles, who doth inſtance in ſome of his troubles, how he had found Chriſt with him in theſe troubles one was this, when his Father and Mother left hm, then the Lord took him up, *Pſal.* 27. 10. Another was this, when his friends and acquaintance had withdrawn from him and did look ſtrange upon him, the Lord ſtood by him, *Pſal.* 31. 11. So St. *Paul* could ſay likewiſe, when all men forſook him, yet the Lord ſtood by him, 2 *Tim.* 4. 16, 17. And therefore would comfort the diſtreſſed *Corinthians*, 1 *Cor.* 10 13. *That though no temptation had happened to them, but what was common to Saints, yet Chriſt was faithful, who would not ſuffer them to be tempted above what they were able to bear, and would with the temptation make away for their eſcape.*

Now St. *Paul* could ſpeak this by experience, for he had found it ſo; Oh therefore live upon the faithfulneſs of Chriſt in a Gaol, in a Dungeon, any where, for he hath ſaid he will never leave thee nor forſake thee; if thou art ſick he will make thy bed in thy ſickneſs, *Pſal.* 41. 3. If thou art poor he will ſtick cloſer to thee then a Brother, *Prov.* 18 24. If thou art tempted, it ſhall be in his arms, *Heb.* 2. 18. *For in that he himſelf hath ſuffered being tempted, he is able to ſuccour thoſe which are tempted*: In a word, he is ſo faithful as to bear a part with thee in all thy afflictions let them be what they will, *Iſa.* 63. 9. *In all their afflictions he is afflicted, and the Angel of his preſence ſaved them*: Oh therefore make him thy High Prieſt, live upon him for thee and thine in all conditions whatſoever, intruſt him with thy ſoul, with thy body, with thy relations, with thy eſtate, with thy all, for he is the faithful and true witneſs, *Rev.* 3, 14.

CHAP.

CHAP 30.

The Conſecrated Garments of the High Prieſt, in which he was to Miniſter for the people.

THE High Preiſts garments were twofold, there was what was proper to his body, from the neck downward to the feet; and ſecondly there was what was proper to the head of the High Prieſt from the neck upwards.

Now in the garments which were proper to the body of the High Prieſt, from the neck downward, there were theſe things conſiderable.

Firſt, The long Robe it ſelf, which covered the whole body of the High Prieſt from the neck down to the feet, we find it to be a very glorious thing as it will appear if we conſider the matter of which it was made, which was of Gold, blue Purple, and Scarlet, and fine Linen, *Exod* 27 4 5. This ſhews us, or ſets forth to us, the glorious Robe of Chriſts Righteouſneſs in which Believers only ſtand juſtified before God. The body of the High Prieſt when clothed with his Prieſtly garments, held out two things to an eye of faith.

Firſt, The head with its Crown and Miter upon it, that held out Chriſt as the head of his Church, therefore that had the Miter and the Crown upon it.

Secondly, The whole body of the Prieſt below the head, that ſignified the whole Church of Chriſt, over whom Chriſt is head: Now as the body of the Prieſt was wholly covered over (in all the parts of it) with this glorious long Robe, ſo it ſhews us how the whole body of the Elect ſtand covered over with Chriſts Righteouſneſs before God, in which alone they are in perſon and performance preſented complete before

fore God: Therefore when the Apoſtle is ſpeaking of the Elects meeting in Chriſt, and covered over with this glorious Robe of Righteouſneſs, ſaith in *Col.* 2. 10. *And ye are complete in him which is the head of all Principalities and Powers*: That is, when Believers have by faith put on the Righteouſneſs of Chriſt about them (as the High Prieſt did put on his garments) then are they complete in Gods ſight, and not till then. Hence it is when the Apoſtle ſpeaks of the work of making Chriſt ours, he delivered himſelf in ſuch phraſes as hold analogy with the High Prieſts putting on his long Robe, that you may know the one was a Type of the other: As in *Rom.* 13. 14. *But ye put on the Lord Jeſus Chriſt*, ſo Eph. 4. 24. *And that ye put on the new man, which after God is created in Righteouſneſs and true Holineſs*: ſo Phil. 3. 9. *And be found in him not having mine own Righteouſneſs, which is of the Law*: That is, to put him on as a Robe, or to be found in him or his righteouſneſs, wholly covered over with it by faith as with a garment.

Thus you ſee how the Scriptures make the High Prieſts garments, and the Righteouſneſs of Jeſus Chriſt, to agree and harmonize together.

Uſe 1.

Then this ſhews us the uſefulneſs of the Righteouſneſs of Faith, or Chriſts Righteouſneſs; ſoul know this, that there is no covering will either protect thee from the wrath of God, or preſent thee or thy duties acceptable with God, but this covering; ſhouldſt thou make up a covering of the fineſt duties or works of Righteouſneſs that ever was ſpun by the fineſt Phariſee in the world, it would prove but rottenneſs before the Lord; alas my friends, if God had not provided *Adam* better coverings then his Fig-leave Righteouſneſs, what had there become of *Adam*, and all us in him. There is nothing will or can cover thy nakedneſs but this Righteouſneſs, your ſpots will ſtill appear and ſhew themſelves

ſelves, do what you can; you were as good go about to build a ſhip of Paper to ſail through the Ocean withall, as to think to ſail to heaven in a veſſel of your own Righteouſneſs. If you will accept of this Righteouſneſs, well, if not, God will accept of no other from you; this is of Gods providing for you if you like it, 1 *Cor.* 1.30. *But of him are ye in Chriſt Jeſus, who of God is made unto us Wiſdom, Righteouſneſs, Sanctification and Redemption.*

God will like nothing but what is of his own making, bring him what you will for Righteouſneſs except this of Chriſts, certainly the everlaſting burnings will quickly conſume it into aſhes, and peirce through all: Therefore labour to get into this righteouſneſs, beg hard for it, that thou maiſt be preſented to God without ſpot or blemiſh, its for the ſake of this that the Church is ſo glorious in Gods eye, *Cant.* 4 9. *Thou haſt raviſhed my heart, my Siſter my Spouſe, thou haſt raviſhed my heart with one of thy eyes, with one chain of thy neck*: So Cant 1.15. *Behold thou art fair my love, behold thou art fair, thou haſt doves eyes, and* Cant. 4. 7. *Behold thou art all fair my love, there is no ſpot in thee.* All this is ſpoken with reſpect to the righteouſneſs of Chriſt, which is upon the Church of Chriſt; this was the Churches great ground of joy and rejoycing, not that ſhe was clothed with the glory of the world, but with the Righteouſneſs of Jeſus Chriſt, *Iſa.* 61.10. *I will greatly rejoyce in the Lord, my ſoul ſhall be joyful in my God, for he hath clothed me with the garments of Salvation, and hath covered me with the Robe of his righteouſneſs, as a Bridegroom decketh himſelf with ornaments, and as a Bride adorneth her ſelf with Jewels*: Certainly ſad is the condition of theſe men and women which have left this bleſſed righteous covering, upon what ſpecious pretence ſoever; it may be they think they have found out a better way for their juſtification before God; they think they can provide God a better Robe, a Garment made up of their juſt dealing with their Neighbours, adding to it their outward abſtination from ſome meats, and drink, and ſuperfluity in apparel, together with

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ſome endeavours to act up to a light within them; Oh this they hug, and embrace, and cry up as the only glorious righteouſneſs, crying out, lo here is Chriſt, he dwells in this light we cry up, he lives in this Robe of righteouſneſs which we have ſpun, come turn to it and hear, incline your ears and your ſouls ſhall live; thus poor blinded (yet very confident) ſouls, they are juſt as the Jews were, carried out by the Devil (being ignorant of Gods righteouſneſs) to eſtabliſh a righteouſneſs of their own in oppoſition to the righteouſneſs of faith as the Apoſtle ſpeaks in *Rom.* 10 3.

Dear friends, have a care of parting with that righteouſneſs which is only juſtifying before God, and I do affirm that there is nothing within a man that will juſtifie him before God, there is no light in any man on earth can or will do it, take it either for a natural or divine light, and that ſoul that ſhall make any thing within him a ground for juſtification in oppoſition to this Robe of righteouſneſs, I ſay, according to the voice of Scripture, cannot be ſaved if he lives and dies in that errour; St. *Paul* and theſe perſons who are for a righteouſneſs within them (for juſtification) were of a vaſt differing judgment; theſe (which are faln from the righteouſneſs of faith) ſay, for their parts they will have a righteouſneſs found in themſelves which ſhall juſtifie them; but S. *Paul* ſaith, that he deſires that himſelf may be found in that righteouſneſs which ſhall juſtifie him before God, *Phil.* 3 9. Oh ſoul, keep cloſe to the righteouſneſs of faith, contend earneſtly for it, let it not go from thee, becauſe nothing can preſent thee faultleſs before God if this be wanting.

CHAP.

CHAP. 31.

I next come to ſpeak of theſe Myſterious things which belonged to the Robe or Garment which the High Prieſt did wear about him when he was to adminiſter (for the people) before the Lord,

FIrſt there was a breſt-plate made for the Robe, made of a plate of Gold four-ſquare, in breadth and length about a ſpan every way, *Exod.* 39.9.

In this breſt-plate of Gold there was engraved the names of the twelve tribes of Iſrael, in Letters ſet in rows, with precious ſtones, *Exod.* 39.10,11,12,13.14. There was likewiſe ſet in this breſt-place the *Urim* and *Thummim*, *Exod.* 28 30.

This plate was tied about the High Prieſts long Robe with chains of Gold, that ſo the plate (which had the names of the twelve tribes written in it) might ſet ſtrait upon the High Prieſts heart, *Exod* 39 19, 20, 21. with *Exod* 28 29,30.

The uſe and purpoſe of this breſt-plate, was to ſhew all believers (for their great Conſolation) theſe things.

Firſt, Concerning the deep ſenſe that Chriſt hath of the ſeveral conditions, that his people are liable unto in this world; for you ſee that the names of the twelve tribes were written upon this breſt-plate, which was placed upon the High Prieſts heart.

Now by the names of the twelve tribes in *Exod.* 28.29. We are not to underſtand preciſely of the Iſraelites, but more

generally of the whole body of the Elect, both of Jews and Gentiles, as elsewhere it is so understood, *Rev.*7.1,2,3,4,5, 6,7,8,9.

Now all the names of the body of the Elect, was the High Preist to carry upon his heart, *Exod.*28.29. *And Aaron shall bear the names of the Children of Israel in the brest-plate of judgement upon his heart, when he goeth into the holy place for a memorial before the Lord continually.*

I say it shews us how deeply the several conditions of the Elect are stamped upon the heart of Christ, he bears them all upon his heart, he keeps to this day (though in glory) a naked place in his heart to affect himself with his peoples conditions, saith *David*, *Psal.* 40. 5. *Many O Lord are thy wonderous works which thou hast done, and thy thoughts which are to us-ward, they cannot be reckoned up in order unto thee, I would declare and speak of them, they are more then can be numbred*, so Jer.29 11. *For I know the thoughts that I think toward you*, saith the Lord, *thoughts of peace and not of evil, to give you an expected end*, so that you may perceive how the Scripture doth make the High Priests carrying the names of the Children of Israel upon his brest-plate, and Christ our great High Priest carrying the whole of the conditions of his Church upon his heart now in heaven, to agree and simbolize.

Use. 1.

Then comfort thy self O poor dejected soul, remember what ever thy condition be in this life, it hangs upon the heart of Christ in heaven, what is it soul that troubles thee, is it spiritual troubles, is it the weight of thy sins, look up, this hangs upon the heart of Christ in heaven, art thou violently tempted to blaspheme God and Christ, or to make away with thy own life, look up to Christ thy High Priest, he bears this upon his heart in heaven; art tempted to deny the faith and quit thy profession, this is upon Christs heart too; doth lust and corrupion press thee low, and oftentimes carry thee away from God, look up, this is upon the heart

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of Christ too; art thou complaining for the want of the comfortable shinings forth of the presence of God, dost thou with *David*, feel the want of the spirit of God, the strength of it, the light of it, the life and comfort of it, *Psal.* 51.10,11,12. Look up, this condition likewise is upon the heart of Christ.

Doth duty seem burthensome, and Ordinances seem dry, and barren, and sapless to thee, O look up, this is upon Christs heart too.

Is thy condition a condition of outward trouble or distress, all hangs on Christs heart, art thou weark and sickly, much under pain, this hangs on the heart of Christ likewise; Is thy family smitten, is thy Husband, or Wife, or Children, or Parents, or Servants smitten under the hand of God, this hangs on the heart of Christ; art thou afflicted under the loss of Relations, art thou Wifeless, Childless, Friendless, is thy Husband taken from thee by Death or Banishment, and thou left with five or six small Children to the wide world, and hardly bread to put into their mouths, all these conditions Christ bears upon his heart: art thou a Prisoner or banished from thy All, dear Wife, Husband, Children, Estate, and all for thy Conscience sake. Assure thy self all this lives upon the heart of Christ now in glory, that he might be deeply affected with these conditions which this world affords his people, O read that blessed place in *Heb.* 2. 17. *Wherefore it behoved him to be made like unto his Brethren, that he might be a merciful High Priest in things pertaining to God, to make Reconciliation for the sins of the people, for in that himself hath suffered being tempted, he is able to succour those that are tempted.*

This leads me to a second thing about the brest-place upon the High Priests heart, which was this, The Priest was to carry the names of the Children of Israel (written upon the brest-plate) before the Lord; which shews us that Christ doth not (as he is our High Priest) only carry the sense of Believers conditions upon his heart, but it seems it is to

good purpoſe, for he carrieth them in before the Lord, *Exod.* 28.29. *And Aaron ſhall bear the names of the Children of Iſrael in the breſt-plate of judgment upon his heart when he goeth into the holy place, for a memorial before the Lord continually.*

But ſome may ask me, what comfort will that afford a Believer that Chriſt was to carry their conditions before the Lord?

Anſwer, O there is much in this Myſtery, and that in point of prevalency with God, who is the great Lord of all the bleſſings that Believers do enjoy, for there is not any ſpecial favour which comes from Chriſt to a Believer, but Chriſt firſt draws it forth from the Father, *Iames* 1.17. *Every good gift, and every perfect gift is from above, and cometh down from the father of lights.*

Now all this in the Type is to aſſure the Believer, that without doubt (if he hath hung up his condition upon the heart of Chriſt) it muſt go well with it in heaven, for God the Father is merciful enough in himſelf (for he is called the Father of mercies, and the God of all comfort and conſolation, and one in whom the fatherleſs findeth mercy, ſo that there is an aptneſs and readineſs in God himſelf upon the knowledge of his peoples conditions, to give out relief and ſupply to them; O but when the wants, neceſſities, miſeries and afflictions, trials and temptationss, ſhall be brought in before God by a High Prieſt, one who was conſtituted and appointed by the Father for this very end, this muſt needs be effectual, otherwiſe God will render his work in the High Prieſt of no effect, but God never made or ſet up any thing in vain, but the ſitting of the High Prieſt was Gods own act and ancient contrivance, *Exod.* 28.1.

And the Prieſt was appointed on purpoſe by the Lord for this piece of work (amongſt the reſt) to produce the ſeveral conditions of his people before him in order to a ſupply; ſurely this muſt amount to ſomething on which Believers may depend for comfort; but beſides, if we do but mind what

what the High Prieſt was to do when he was to carry the ſeveral conditions of the people before the Lord, it will ſtill add to our comfort; and that was this, he was in the ſame place to pour out ſtrong cries to God, that he would both look upon and take into deep conſideration the Eſtates of the people, now brought into his preſence, and that by a High Prieſt, a man in office, choſen by himſelf for the purpoſe to bear the names of the whole Iſrael of God before the Lord in order to ſupply.

Surely this muſt prevail in heaven, for if the Lord was ſo ready to be moved with compaſſion at the cries of an *Iſhmael*, *Gen.*21.17. Surely much more will God hear the cries of a High Prieſt, who hath the anointings upon him, to make him every way prevailing upon the heart of God, *Exod.*29.7.

Surely methinks this ſhould very much encourage Believers to wait upon God in dark times for ſupplies; beſides, when this High Prieſt ſhall be the Son of God, yea his only Son, brought up with him from eternity, *Prov.*8 23.

And when the Father ſhall ſee that Jeſus Chriſt his Son brings in the wants, diſtreſſes, temptations, afflictions of his people upon his heart, giving aſſurance thereby that he hath made their conditions, all of them his own, for they live upon and in, the heart of Jeſus Chriſt, as that their wants are his wants, their pains are his pains, and temptations his temptations, for he ſympathyzeth with them in all reſpects, *Iſa.*63 9. *In all their afflictions he is afflicted.*

And when he ſhall add to it, his ſtrong cries and tears poured forth with deep ſighs and groans, crying out, O Father theſe are all of my body for whom I intercede, if thou loveſt me, have regard to their conditions, they are my own fleſh and bones, in helping them and relieving them, and eaſing them out of pain, thou relieveſt me, and helpeſt me, and eaſeſt me out of pain, for in all their afflictions I am afflicted; Therefore I pray thee let the Angel of thy preſence ſave them; Lord look upon my heart, and here thou ſhalt ſee the names of the twelve tribes (even all my Iſrael) engraven

graven in the Letters of my own blood, thou ſhalt never ſee thy Son but with their conditions engraven upon his heart: And what think you ſouls, will not this prevail, may not Believers ſafely adventure their all upon the work of this Prieſthood; Oh ſtudy this more, and your comfort will be infinite.

Obj. But ſome may ſay, it may be thought the High Prieſt under the Law did do ſo for the people, I mean, carry their names upon his heart before the Lord, yet its a queſtion whether Chriſt doth do this always now he is in heaven; Is always, for ſo much as this lieth in the Type, *Exod.* 28 29. The Prieſt was to bear the names of the people upon his heart for a Memorial before the Lord continually, which ſheweth that this Prieſthood piece of ſervice, of bearing the names of the people before the Lord, was to continue for ever; for it was to be a Memorial before the Lord continually; not only was this work of the High Prieſt in the Type to remain for a for ever, ſo long as there will be any need of Chriſts Interceſſion, but always for ever, for ſo the word continually) doth likewiſe import, therefore ſaith the Apoſtle, *Heb.* 7. 24. *But this man, becauſe he continueth ever, hath an unchangeable Prieſthood*, ver. 24. *He ever liveth to make Interceſſion for them*; ſo that we may ſafely ſay that Chriſt our High Prieſt is always in heaven lifting up holy hands (as it were) to God for Believers, in a way of preſenting their conditions before him; whether thou ſleepeſt or wakeeſt, whether thou art able to pray or not, yet Chriſt is at prayer for thee, he intercedes night at day for thy welfare, *He ever liveth to make Interceſſion for thee.*

Hence it is that *David* could ſo comfortably lie down in his bed and take his reſt ſo ſecurely by night, he knew that Chriſt had his condition upon his heart, *Pſalm* 4. 8. *I will both lay me down to ſleep, for the Lord only maketh me reſt in ſafety.*

Laſtly, We may learn this from it, that the High Prieſts going into the preſence of the Lord with the names of the twelve

twelve tribes upon his heart, it ſhews u, that Chriſt enters he preſence of the Father in the names of all true Believers Chriſt doth it for them, and intercedes for them in their name, as well as for their ſake; As the High Prieſt under the Law was choſen for the people, ſo Chriſt was ſent forth to agitate for Believers, and tells the Father as it were that he is come to him in the form of a ſervant, to diſcharge his duty to God for Believers. If I pray, Petition, intercede, for any ſpiritual mercy for them, it is but to fulfil thy will (in this caſe) from eternity, for this was the great deſign that thou hadſt before the world was, that I ſhould come down from glory, and take upon me the form of a ſervant, and die the bitter death of the Croſs, that the Elect might be ſaved, and then to go up to glory again on purpoſe to make Interceſſion for them; and therefore if I ask any ſpiritual favour for them, its no more then I was appointed to do by thee from everlaſting.

Oh what a deal of comfort may a poor ſoul draw from this conſideration, of the breſt-plates being upon the High Prieſts heart, wherein the names of the Elect of God are engraven.

Oh methinks if a ſoul were aſſured he were upon no bodies heart in the world, either Husbands heart, Wives heart, Fathers heart, Mothers heart, Brothers heart, Siſters heart, Friends or Neighbours heart, yet to be in ſo eminent a manner upon Chriſts heart, this is enough to bear up the ſoul in the worſt of times.

There was likewiſe placed in the breſt-plate the *Urim* and *Thummim*, *Exod.* 28.30. This of the *Urim* and *Thummim* was to be underſtood two ways.

Firſt, As it had re'ation to the Type it ſelf.

2. As it related to the Anti-type, which was Chriſt.

Firſt, As it related to the Type it ſelf, which was the High Prieſt called to office, a principal part of whoſe office it was to teach and inſtruct the people in the Doctrine of God, as to the Worſhip and Service of him; its true, there were others

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of the inferiour Prieſts did this work of expounding to, and teaching the people alſo, but the High Prieſt was not exempted from this great duty, *Mal.*2.7. *The Prieſts lips ſhould keep knowledge, and they ſhould ſeek the Law at his mouth, for he is the meſſenger of the Lord of hoſts.*

Now the *Urim* and *Thummim* did ſignifie thoſe two qualifications to be in the Prieſt, was which the ſoundneſs of his Doctrine which he was to deliver to the people, and the holineſs of his life as a pattern and example amongſt them; the Prieſt was to preach to or preſs upon the Conſciences of the people, nothing elſe but the ſound ſubſtantial truths of God, not his own novels or brainiſh fancies or dreams, but the wholſome Doctrine of God, *Ezek.* 3.17. (ſaith God) *Son of man, I have made thee a watch-man unto the houſe of Iſrael, therefore hear the word of my mouth, and give them warning from me.*

Oh what care ſhould the Miniſters of the Lord take in this matter, that they feed the flock of God with ſound and wholſome food, therefore is the exhortation from St. *Peter* to all the Miniſters of the word in the world, 1 *Pet.*4.11. *If any man ſpeak, let him ſpeak as the Oracles of God.*

Its true, there are many men paſſing under the name of Miniſters of Chriſt now a days in the world, but how few of them make it their faithful and painful labours in their ſtudies to bring forth pure truth; but on the contrary, wreſt it and ſtretch it, and puts it upon a rack to make it bend every way to ſerve their ungodly wicked ends and purpoſes; And ſo inſtead of feeding the flock of God (which was purchaſed with his own blood) with ſound wholſome food, they feed them with Gall and Wormwood, who rather pervert then convert any they have to do withall.

Take the moſt ſober ſort of them, I mean, the moſt Idle and Laze ſort, ſuch who love neither to feed the fold of Chriſt either with Gall or Honey, that is, as the Prophet ſpeaks, they are dumb dogs, ſuch as will not bark, lying down, loving to ſlumber, yet they can feed themſelves with the fat

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and the ſweet, and cloth themſelves with the wooll: But for the fatneſs of ſound Doctrine and the ſweetneſs of truth, the Church of God may periſh, and rot, and die for any thing they eare or are thoughtful about, ſurely the *Urim* and *Thummim* was never upon the breaſts of theſe ſacred Prieſts, as they would be owned.

Secondly, As for the other qualification which is holineſs of life and converſation, this ought to be in and upon the Miniſters of the Lord; They ought to be exemplary in their lives and converſations for others to imitate them, that ſo they might not build for God with one hand, and throw it down again with the other hand, this is our Saviours exhortation to all Miniſters of the Goſpel, *Math.* 5. 16. *Let your light ſo ſhine before men, that they ſeeing your good works, might glorifie your Father which is in heaven*, therefore ſaith St. *Peter*, 1 *Pet.* 2. 5, 3. *Neither as being Lords over Gods heritage, but being enſamples to the flock.*

Uſe 2.

O Then how unhappy are the people of ſome Countries in the World, with reſpect to the want of this great qualification in their Miniſters, or pretended ſuch how; hard a thing is it to find the *Urim* and *Thummim* upon their Prieſts, methinks to ſee men and meet men with their loins girt ſo ſeemingly devout, and yet to ſee theſe casks ſo empty either of ſound Doctrine or a holy Converſation, it is to me a piece of unparallel'd hypocriſie.

Its known to all that know any thing, that the generallity of the world, are apter to walk by examples then by precept; the Authority of precepts depends very much upon the good lives of thoſe which preach them; alas Brethren, what is it if a man go into a Pulpit and preach a very good Learned Sermon, and as ſoon as he is come forth of the place to ſpend the reſt of the Sabbath with his Pariſhioners in an Alehouſe, it may be untill they are all drunk in the place, or

to ſome ungodly ſport or other, to the very ſhame of nature it ſelf, if their be any Bull-baiting or Bear-baiting, any Hurling, Wreſtling, or Cudgel-playing, any Crowding, Dancing, May-pole, or Church Ale-gaming, who more fritcher and forwarder in the work then the Parſon of the Pariſh.

Thus the poor people are made Sermon proof, and ſhut up againſt all convictions of truth, through the ſcandalous converſations of their idle profane Prieſts, which they have amongſt them; how far are ſuch from being the Prieſts of the Lord, bearing the *Urim* and *Thummim* upon their breſts, let the world Judge.

Laſtly, Where as its ſaid that the *Urim* and *Thummim* was written in the breſt-plate, and placed upon his heart; it ſhews us how much the work ſhould be upon his ſpirit that the Prieſt doth for God, and how near he ſhould ſet it to his heart, ſo ſhould it be with all the Miniſters of the Goſpel, they ought to ſet thoſe truths which they preach very near their hearts, yea, ſuch as are true Miniſters of Jeſus Chriſt, they do ſet thoſe truths which they preach to others neareſt their hearts of any thing in the world, God hath ordered it that it ſhall be ſo, he gives them (that he ſends forth as Miniſters) the little Book of truth to eat into their bowels, that it might live in their hearts, *Rev.* 10.9.

Hence it is that *Jeremiah* tells you that the word of God lived in his heart, *Jer.* 20 9.

And *David* a Prophet of the Lord, alſo could tell you that the word of God and the truths he was to deliver, were dearer to him then thouſands of Gold or Silver, *Pſal.* 119 72. The Lord makes it ſo to them, that they may take delight in the preaching of it.

2. That they may be careful of corrupting of it, you know things that are dear and near our hearts we are very apt to keep pure, but ſuch things as we regard not we throw into any hole, ſo that it eaſily corrupts and ruſts.

3. That if need be they may lay down their lives in defence of it; this it was made St. *Paul* cry out he was not only ready

ready to be bound, but to die in the defence of truth, *Acts* 21.13. It was the nearneſs of truth to his heart, but how few of them are there in the world that call themſelves Miniſters, that in any ſenſe wears the *Urim* and *Thummim* upon their hearts.

2. As this qualification did relate to the Type which was the High Prieſt, and ſo in him all the ſucceeding Miniſters of the Goſpel, ſo it relates to Chriſt who was the Anti-type of it: And ſo the *Urim* and *Thummim* ſhews us theſe two great things (for our comfort) which are infinitely to be conſidered in Jeſus Chriſt.

Firſt, The infinite perfection of holineſs and ſanctification which is in Chriſt, *John* 1. 14. *He was full of grace and truth*, *Col.* 1.19. *For it pleaſed the Father that in him ſhould all fulneſs dwell*; This teacheth us theſe two things.

1. What believers are in the ſight of God through Chriſt, a people full of holineſs, for Chriſt is the Vine, and believers the Branches; now by vertue of this union God looks upon all alike, God in the wiſe diſpenſations of his grace hath ſo ordered it, that believers and his Son ſhall make up but one body, that ſo God might account for the Heads ſake all the members holy, not that they are ſo in themſelves, but I ſay God is pleaſed to account it ſo, that believers are as holy as his Son, they being of him and in him, 2 *Cor.* 5. 21. *For he was made ſin for us who knew no ſin, that we might be made the righteouſneſs of God in him.*

And God would have us to reckon ſo too for our comfort, mark that place in *Rom.* 6.11. *Likewiſe reckon your ſelves to be alſo dead indeed unto ſin, but alive unto God through Jeſus Chriſt our Lord*: There is not any man in the world dead to ſin or perfectly alive towards God; its true, the Saints are a dying to ſin daily, and a labouring out after life towards God, ſaith St. *Paul*, *I preſs hard after the mark*, *Phil* 3.14. But for any to ſay he is perfectly dead to ſin, and perfectly alive to God, in himſelf, he ſaith not the truth, I ſpeak of perfection in the degree; yet you ſee God would have believers look upon

themſelves ſo, reckon it to be ſo ſaith God, that is, as they are in Chriſt and by the Father there apprehended, for Chriſt was ſo in himſelf fully, yet not for himſelf but for believers, read 1 *Cor.*1.30. *He was made of God Wiſdom, Righteouſneſs, and Sanctification for us.*

2. It informs the Saints from whom they do derive their holineſs and ſanctification, and to whom they ſhould go for it.

O friends, you drive it all from Jeſus Chriſt, he is the fountain of all your grace of holineſs and ſanctification, *John* 1.14,16,17. *The word was made fleſh, and it dwelt amongſt us, and we beheld his glory, as of the only begotten of the Father, full of grace and truth, and of his fullneſs have we all received, and grace for grace,* ver.17. *For the Law was given by Moſes, but grace and truth came by Jeſus Chriſt.*

Chriſt is called the head of the body, *Eph* 5 Whoſe Office it is to give down his ſupplies to the ſeveral members of the ſame, for the mutual benefit of the whole body.

There was a ſtock of grace and holineſs laid into Chriſt for this very purpoſe, therefore is Chriſt called the Saints treaſury or ſtore-houſe, *Col.*2.3. So ſaith our Saviour himſelf, *John* 17.19. *For their ſakes I ſanctifie my ſelf, that they all might be ſanctified through the truth.*

O therefore ſouls! make to Chriſt for grace and holineſs, remember the *Urim* and *Thimmim* of all, perfection both of Doctrine and holineſs of life, lieth in Jeſus Chriſt, on purpoſe to be given out to thoſe that come for it.

Here it was *David* fled for ſanctification under the decays of grace, *Pſal.*51.7,10. *Purge me with hyſop and I ſhall be clean, waſh me and I ſhall be whiter then ſnow,* Pſal. 36. 9. *For with thee is the Fountain of life, and in thy light ſhall we ſee light.*

Soul, doſt thou want grace, purging grace, ſanctifying grace, wouldſt thou be more holy in thy life and converſation, then thou heareſt where the fountain is, make out to him, its his deſire to have thee come, thou canſt not pleaſe him

him in any thing better, then to sue to him for grace and holiness; therefore saith Christ, *If any man thirst, let him come to me and drink*, John 7. 37. *Therefore come with boldness to the throne of grace to ask grace and mercy to help in time of need*, *Heb.* 4. 16.

Lastly, We may draw out this (from the *Urim* and *Thummim* upon the Priests heart) for our comfort to help us in dark erronious times.

When the Doctrines of the Scripture are by men corrupted, as that we cannot drink them any where, should we travel from Sea to Sea, there is not a Priest or Minister that stands up in the defence of truth, but every one perverts and corrupts it; I say, should we fall into such a season, that we cannot find a Minister with the *Urim* or *Thummim* upon his breast; yet we may comfort our selves in this, that our High Priest in heaven is not corrupted, he hath the *Urim* and *Thummim* still as much upon his heart as ever, who taketh care to feed his people with sound Doctrine and with wholesome food; however it goes amongst the Priests here below, yet this Priests lips shall preserve knowledge, if you will seek the Law at his mouth, *Mal.* 2. 7. In the greatest darkness that over-spread *Egypt*, yet he provided a light for his people in *Goshen*, *Exod.* 10. 23. So when the Anti-christian darkness spread the Romam Empire all over, yet Christ took care that his people should have a place of nourishment provided for them, *Rev.* 12. 14. So in the times of *Israels* Apostasie, when all the shepherds were corrupted in *Israel*, when they had trodden down the good pasture of truth and justice both in Church and State, and had fould the remainders of it with their feet, *Ezek.* 34. 18, 19. Yet then see the care of this Gospel High Priest in those times, that although others did perish for want of sound wholsome soul-food, yet his people should be fed from himself with the finest of Wheat and Oil, read *Ezek.* 34. 11, 12, 13, 14

O therefore make use of Christ upon this account, let him be your stay, let errour fill all the publick places in the world,

world, yet thy High Prieſt will provide for the ſincere though in holes and corners, *I will ſend you the Comforter* (ſaith Chriſt) *and he ſhall teach you all things*, John 14.26.

Men may ſhut up all thy ſound Miniſters from thy ſoul, ſuch who have fed thee with knowledge and underſtanding, but be of good comfort, they can never ſhut up from thee this Goſpel teaching Spirit, this will give thy heart a viſit in the moſt ſecret places of the earth, this was with the Spouſe in the ſecret places of the ſtairs, and in the clefts of the Rocks, *Cant.* 2. 14. This ſoul teaching Agent is not ſtraitned, ſaith our Saviour its like the wind it bloweth where it liſteth, men may hear the ſonnd of it, but cannot tell from whence it comes, *Iohn* 3.8.

There was likewiſe at the hem of this glorious Robe tied ſeveral Bel's and Pomgranates, a Bell and a Pomgranate, a Bell and a Pomgranate, round about the hem of the Robe, *Exod.*39.25,26, with *Exod.*28.35.

The Uſe of this may be ſeveral ways conſidered.

Firſt, It was for noiſe or ſound, when the Prieſt was to enter before the Lord, for this purpoſe was the Bells, for it would have coſt the Prieſt his life, if he ſhould have gone in to the preſence of the Lord without theſe Bells ringing at the hem of his Robe, *Exod.*28.35.

Here we ſee what little regard God hath to theſe ſilent Meetings in Worſhip, as the Quakers and others dream of; God loves a laudable ſound in his Worſhip, *Aarons* Bells were to make a ſound in the Woſhip of God: But ſome may ſay is God taken with Words and Voices?

I anſwer, would not the ſame Objection have quarrelled with *Aarons* Bells; would one think God ſhould be taken with the ringing of a company of Bells in his Worſhip; friends, have a care you be not ſuch as would be wiſer then God, let us keep cloſe to the known rule of Worſhip, if we cannot give a reaſon why we ſhould do this, or that, or the other thing in the Worſhip of God; let us remember God can.

And for the Saints meeting together, in Scripture I find

it

it was to ſpeak often one to another, *Mal.* 3. 16. And another private Meeting, *Iohn* 20·19. But our Saviour comes and ſpeaks or preacheth a word of peace to them, and in ver. 26. Another private Meeting, but our Saviour by his ſpeaking keeps it from being a ſilent one; Another private meeting held in *Acts* 1.13, 14. Where they continued in breaking of bread and in prayer, but never read of any ſuch ſilent meetings as the Quakers keep, ſo likewiſe if we conſider the exhortations which the Scripture gives to the Saints about their meeting together, we find it was to provoke one another to love and good works, *Heb.*10 24 25.

And that ſhould ſpend the time away in their building up of one another in their moſt holy faith, and praying together in the holy Ghoſt, *Iude* 20.

Now can this be done where there is nothing but ſilence, will ſitting an hour or two together, only looking in the ground in our meetings, fulfil theſe exhortations.

Alas Brethren, God will be ſerved with whole man, ſoul and body, the body as well as the ſoul, for God made both for his glory, and Chriſt Redeemed both for the Worſhip of God; And upon this account we are bid to glorifie God with our bodies as well as with our ſouls, 1 *Cor.* 6. 20. And we are exhorted to preſent God with our whole bodies as well as our ſouls in the Worſhip of God, as living ſacrifices, which is but our reſonable ſervice, *Rom.*12.1.

Therefore ſaith *David*, *My tongue ſhall be as the Pen of a ready Writer*, *Pſ.*45 1. He would make uſe of his tongue inthe Worſhip of God to praiſe him withall: So *Pſal.*71.24. *My tongue ſhall talk of thy righteouſneſs all the day long*, Pſal.27. 7. Pſ 28 2.

Obj. But ſome will ſay, the Scripture ſaith that bodily exerciſe profiteth little.

I anſwer, not bodily exerciſe uſed in the worſhip of God excluded; but bodily exerciſe when the ſoul is excluded out of the worſhip of God, this ſignifies but little in Gods account, elſe why did the Apoſtle exhort the *Romans* to give up the body as well as the ſoul to God in his ſervice, *Romans* 12.1.

But

But ſecondly, the gingling of *Aarons* Bells did ſignifie the laudable ſound that the Prieſts Doctrine was to make in the ears of the people, he was not to be a dumb ſilent Miniſter, but to make his Doctrine to ring (for God) in the ears of the people, you may ſee the Charge which is given in this caſe to Miniſters, *Iſa* 58.1. *Cry aloud, ſpare not, lift up thy voice like a Trumpet, and ſhew my people their tranſgreſſions, and the houſe of Iacob their ſins.*

Uſe 3.

O how few *Aaronites* can we ſee or hear now in the world, how ſeldom can the poor people hear the ringing of the Bells of ſound Doctrine in their ears, in ſome Pariſhes not above once a moneth, in ſo much, that the poor people have almoſt forgot that kind of Muſick, and as for others when they do ring the *Aaronite* Bells of Doctrine to the people, its ſo much confounded with the ſound of other mixt Bells which they have added to them, that when the Miniſter rings them, the people can hardly tell whether they be rung in *England* or in *Rome*.

Laſtly, The Bells of *Aarons* garment did ſignifie the readineſs, forwardneſs, and aptneſs which there ſhould be in the Prieſt to the work which God called him unto, he was not to be hauld and dragged to his work, he was to act readily from a principle of willingneſs, you may conceive the Bells at the end of the long Robe, would gingle with every little motion of the body, ſo ſhould Miniſters readily, freely, and willingly give out the mind of God to the dark blind world; this is ſo in a great meaſure found upon the Miniſters of Chriſt, that have the *Aaronite* Bells upon their garments, read that noble paſſage of the Apoſtle in *Acts* 3.6. *Silver and Gold have I none, but ſuch as I have give I thee, in the name of Ieſus Chriſt of Nazareth riſe up and walk.*

Therefore ſaith our Saviour to his Diſciples when he ſent them forth to preach the Goſpel to the world, *Math.* 10.8. *Freely*

Freely have you received, therefore freely give.

God abhors a lazie idle Preacher, they are the worſt plants that ſtands in his Vineyard; an idle Miniſter will quickly grow an ignorant Miniſter, for ſo the Lord puts them together, *Iſa* 56.10. *His watch-men are blind, they are all ignorant, they are all dumb dogs, they cannot bark ſleeping, lying down, loving to ſlumber.*

Therefore when the Apoſtle would give a true Character of an *Aaronite* indeed, one that carryeth the *Aaronite* Bells to the hem of his garment, he tells you in 2 *Tim.* 2 24. *He ſhould be apt to teach*, that is, ready, willing, or forward in his work, one that need not be puld to it with Cart-ropes, that acts from a principle of love to, and delight in his work, ſaith St. *Paul*, *A Diſpenſation is committed to me, and wo am I if I preach not the Goſpel*, 1 *Cor.*9 16.

Our Saviour tells you, that the Goſpel ſhall flow ſo freely from them that are his Miniſters, as water from a fountain, *Iohn* 7 38.

Uſe 4.

Of Lamentation, O how few of ſuch Miniſters do the Earth abound with at this time, that are apt to teach the Goſpel to the poor world, yea they are ſo far from being apt to this work themſelves, that they labour to ſtop up the way againſt others, who out of Conſcience to their duty (though at a low rate) would do the work themſelves, but muſt ſtand by as uſeleſs and can do nothing: The good Lord Judge between party and party in this matter, if it be thy bleſſed will; how many poor ſouls lies now a periſhing through this dreadful evil, is notorious known to many Countries, though not ſo much laid to heart, and bewailed before the Lord as the matter requireth.

Again, There were Pomgranates likewiſe mixed with the Bells at the hem of the long Robe. Now the Pomgranates with the Bells, did ſet forth the glory of the doctrine of the

Goſpel; for the colour of the Pomgranates was very glorious, as you may ſee, if you read their complexion in *Exo.* 28. 33. for they were to be made of ſky colour Purple, and of Scarlet: but the Pomgranate alone did ſet forth to us the fatneſs and nouriſhment which the Goſpel doth afford the ſouls of Believers that live upon the Goſpel; for ſo is the Pomgranate ſet forth in the Scripture to be a very pleaſant feeding fruit, *Canticles* 4 13. O ſo is the Goſpel, its fatneſs it ſelf is called a feaſt of marrow, and fat things, of Wine well refined upon the Lees, as you have it in *Iſa* 25. 6.

O this is the refreſhing, ſatisfying, fatning, good in the world. O the Goſpel, what a choice thing is it to the ſouls of the Lords people, which makes them cry out, bread and the Goſpel is good fare. A gracious ſoul knows no ſuch feaſting as preaching, no ſuch fatneſs as the word of God brings forth to them: the love of which have made ſome to throw up all their Eſtates and good things in this life to purchaſe it.

This made the Apoſtle kick up their fiſhing Trade, and this made *Matthew* to leave his great place in the Cuſtom-Office, and *Zacheus* to throw up the half of his Eſtate to the poor; O they ſaw by an eye of faith a better glory in the colour of the Pomgranate, truth of the Tabernacle, they had heard better Muſick in the Bells of the Prieſthood, and had taſted more fatneſs in the juice of the Pomgranate Doctrine of grace and Reconciliation with the Father by the blood of Chriſt, then in all the pleaſant Muſicks, glories, or rareſt feeding dainties which this world could afford them, could it give me ten thouſand times as much again as its able.

O ſaith *David* (whoſe Court abounded with all worldly pleaſures and delights) the greateſt fatneſs lieth in the houſe of God, *Pſal* 36. 8. *They ſhall be abundantly ſatisfied with the fatneſs of thy houſe, and thou ſhalt make them drink of the Rivers of thy p'eaſures.*

And for all his Kingdom-glory here below in all the plenty

ty and fatneſs of it, yet upon the account of theſe taſtes which he had had of the far exceeding fatneſs, and richneſs, and ſweetneſs he found in the Pomgranate truths of the houſe of God, he doth proteſt in the *Pſal.*84.10. *That one day in the Courts of the Lord were better then a thouſand, and that he had rather be a Door-keeper in the houſe of God, then to dwell in the tents of wickedneſs.*

There was likewiſe a glorious girdle made for the Prieſt, which was wrought with Purple Blue and Scarlet, fine twined Linen, this the Prieſt was to wear about his loins, *Exod.* 39. 5. with *Exod.*29.5. This girdle of the High Prieſt doth hold forth theſe things to our conſideration; the girding up of the loins doth import theſe things to us.

1. It denotes the reſolution of the will to action, *Jer.*1.17. *Thou therefore gird up thy loins and ariſe, and ſpeak unto them all that I command thee, be not diſmayed at their faces, leaſt I confound thee before them.*

2. Sometimes it denotes the ſtrength which God gives to his ſervants, by which means they are enabled to perform that work he imploys them about, *Pſal.*18.39. *For thou girdeſt me with ſtrength unto the battel, thou ſubdweſt under me thoſe that roſe up againſt me.*

3. Sometimes its put down in Scripture to denote the ſincerity and faithfulneſs of the mind in the work a man ſets about, *Eph.* 6. 14. *Stand therefore, having your loins girt about with truth.*

Now all theſe conſiderations (about the girding of the loins) do all agree unto and meet together in the Golden girdle of our Goſpel High Prieſt.

But firſt, let me ſhew you that Jeſus Chriſt, our Goſpel High Prieſt, is ſet forth to you as the Anti-type of the legal High Prieſt, with reſpect to the garments which the High Prieſt was to wear, and amongſt which this of the Golden girdle is not omitted, in *Dan.*10.5.6. *Then I lifted up mine eyes and looked, and behold a certain man clothed in linen, whoſe loins were girded about with a Golden girdle, his body alſo was like the*

Beryl, and his face as the appearance of lightning, his eyes as lamps of fire, and his arms and his feet like in colour to poliſhed Braſs, and the voice of his words like unto the voice of a multitude: So Rev 1. 13. *And in the midſt of the ſeven Golden Candleſticks one like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a Golden girdle.*

Now both *Daniel* and *John* had their Revelation from Jeſus Chriſt, and they both ſpeak of him, as the perſon who with his own hands gave it out to them; And that it was he appears by the garb and dreſs in which they ſet him forth to you, he was clothed in linen ſaith *Daniel*, and clothed with a garment down to the foot ſaith *John*, which was as the High Prieſt did uſe to wear, of which Chriſt was the Anti-type: Now it can be none but Chriſt can be intended here by theſe two Prophets, and that it was Chriſt it farther appears by *John*, who gives him the Title of the Son of man, which Title was proper to Jeſus Chriſt.

Beſides, both *Daniel* and *John* tells you that the ſame perſon wch gave out the propheſie to them (which was clothed in linen, and a garment down to the foot) he was girt about the loins with a golden girdle. Thus you ſee that Chriſt is ſet forth to you as a High Prieſt, with reſpect to the garments which the High Prieſt did wear, of wch the girdle (as you ſee) was a part.

2. I am to ſhew you that all the former conſiderations about the girding about of the Prieſts loins, did all meet together in the Golden girdle of our Goſpel High Prieſt.

Firſt of all it denotes the reſolution which was in Chriſt to the work of mans Salvation and Redemption, Oh nothing could hinder the Lord Jeſus from undertaking the thing, although ſin, Satan, the Curſe of the Law, the wrath of God, Grave, Death and Hell, ſtood in the way; yet he goes through all, and makes his way thorow the higheſt difficulties, that he might accompliſh the thing, he adventures ſoul and body, glory, happineſs, and all that was near and dear to him, in order to the effecting it, *Luke* 12.50. *I have a Baptiſm to be baptized with, and oh how am I ſtraitned untill it be accom-*

accompliſhed; which Baptiſm was not the Baptiſm (with Water, for in that ſenſe he was baptized before, *Matth.*3.16. But it was the Baptiſm of his ſufferings, which he had ſo much a deſire to finiſh, and a reſolution to go through.

Secondly, He hath as great a reſolution to bring forth ſanctifying grace in the Saints by his Spirit, as he had to bring forth juſtifying grace by his Death, *Zach.* 3.4. *And he anſwered and ſaid unto thoſe that ſtood before him, take away the filthy garments from him; and unto him he ſaid, behold I have cauſed thine iniquity to paſs away from thee, and I will cloth thee with change of garments*; This was ſpoken by Chriſt concerning his Church, ver.1,2. But mark the reſolution of Chriſt to the procuring of ſanctifying garments (which is that inward grace and holineſs he fills them with) which he ſees his people ſtands in need of, ſaith Chriſt, I will do it.

It muſt and ſhall be ſo, I am reſolved, as I have procured juſtifying grace for them, ſo they ſhall be made holy, I will give them ſanctifying grace, nothing ſhall croſs my will in this matter, *Ezek.*36.25,26,27. *Then will I ſprinkle you with clean water, and ye ſhall be clean from all your filthineſs, and from all your idols will I cleanſe you; a new heart will I give you, and a new ſpirit will* I *put within you, and* I *will take away the ſtony heart out of your fleſh, and* I *will put my ſpirit within you, and cauſe you to walk in my ſtatutes, and ye ſhall keep my judgments and do them.*

Mark the reſolution of Chriſt to the ſanctifying of his people, he will do it, take notice of the many Repetitions of his will, there are in this place.

Thirdly, So for the ſaving of his Church out of danger, when begirt about with trouble, Chriſt is reſolved upon the buſineſs (though ſometimes the Devil and wicked men may think to make their Market upon the Saints) that the gates of Hell ſhall never prevail againſt his Church and people, ſaith Chriſt, *Pſal.*12.5. *For the oppreſſion of the poor, and for the ſighing of the needy, now will* I *ariſe*, ſaith Chriſt, *and* I *will ſet him in ſafety from him that puffeth at him.*

Mark

Mark how much the will and reſolution of Chriſt lieth in this work of ſaving and delivering his Church out of the hands of men and Devils.

Uſe 5.

O then how ſhould this comfort and encourage the people of God; O Sirs ſtudy the girdle of your High Prieſt Jeſus Chriſt, do you doubt of Juſtification, do you doubt of Sanctification, do you doubt of deliverance from Sin, Satan, the wrath of God, the malice of Devils and wicked men; O look up to the girdle of reſolution about the High Prieſts loins, and wait patiently upon him, for he is reſolved to get all this for you in a time of need

Secondly, As the girding of the loins do imply the ſtrength which God doth afford his ſervants in the work he imploys them in or about, ſo is this abundantly made good in Chriſt our great High Prieſt; our Saviour had a very great work to do, and a weighty burthen to bear, therefore it was neceſſary he ſhould be filled with infinite ſtrength.

Firſt, The work he was to do would have diſcouraged all the men in the world and Angels in heaven, had they been put together to have engaged in it, for he was to conflict with four enemies, the leaſt of which hath driven the whole world before it.

Theſe are Satan, Sin, the World, with all its temptations, and the juſtice of God for the breach of his royal Law; what power, force, or ſtrength, was there ever in the world that could bear up againſt one of theſe enemies; beſides, Chriſt was to deal with death it ſelf; what ſtrong *Samſon*, or valiant *Alexander*, in the world could grable with this one enemy, yet did our Saviour bring this enemy at his feet with eaſe, therefore ſaith the Apoſtle ſpeaking of Chriſt, *Acts* 2. 24. *He hath looſed the bands of death, becauſe it was not poſſible he ſhould be holden by it.*

Secondly, There muſt needs be infinite ſtrength in Chriſt,

if

if we consider the weight of that burthen he was to bear upon his shoulders; And that was all the sins of all the Elect in the world, a weight which makes the whole earth to groan under the burthen of it, as the Apostle speaks in *Rom* 8. 22. For all our sins were laid upon and charged on Jesus Christ, *Isa.* 53. 6. *The Lord hath laid the iniquities of us all upon him*, so St. *Peter* speaking of Christ, saith 1 *Pet.* 2 24. *Who his own self bear our sins in his own body on the tree.*

Samson did never carry away the gates of the City with more ease, then Christ did our sins upon his shoulders; Therefore is Christ called a Rock, *Deut.* 32. 31. And the Rock of strength and refuge, *Psal.* 62 7.

Now all this was Christ, as he was and is our High Priest, for this lieth in the girdle of Christ, which girdle he weared as our High Priest; therefore you are to look upon all this as yours upon believing, Christ needed not this himself, but this strength was put into him for believers.

1. To do the great work of saving of them out of the hands of their enemies.

2. That as their Head he might give it down to them to help them out in all their duties, whether they be Active or Passive.

Use 6.

This shou'd inform us then where our strength lieth, its not in our selves but in our High Priest, he is our Treasury and Store-house of it, and to him we must come for it, and in coming we shall have it saith *David*, *Psal.* 18. 2. *The Lord is my Rock, and my Fortress, and my Deliverer, my God, my Strength, in whom I will trust, my buckler, and the horn of my salvation, and my high tower.*

In this Use I would commend two things to thee for thy peace and comfort, wouldst thou see all thy spiritual enemies conquered and brought down at thy feet, then look to Christ and he hath done it for thee and in thy room, and the glory

glory of the conqueſt he imputes to thee, as *Ioſhua* in the wilderneſs did, who was a Type of Chriſt in this thing; he fought Iſraels battels for them, and conquered all their enemies for them, and when done gives the glory of the conqueſt to the Iſraelites, for he cauſeth the chief of the enemies to be brought before him, and makes them lie down, and bids the Jews to ſet their feet upon their necks, *Ioſhua* 10. 24. So hath Chriſt done for believers.

2. If thou wouldſt get the maſtery over the remainders of corruption within thee, and the Devil and World without thee, then look up to Chriſt thy High Prieſt, and draw out ſtrength from him, for he is girded about with ſtrength on purpoſe to give it out to thee; ſaith S. *Paul*, I can do all things through Chriſt which ſtrengthens me, *Phil.*4.13.

3. Laſtly, the girdle in the High Prieſt denotes his faithfulneſs and ſincerity in the work he undertakes to do, for ſo we ſhewed you did the girding of the loins implyed ſo much as this is applied to Jeſus Chriſt who is our Goſpel High Prieſt, *Iſa.*11.5. *And righteouſneſs ſhall be the girdle of his loins, and faithfulneſs the girdle of his reins*, ſo ſaith the Apoſtle ſpeaking of the faithfulneſs of Chriſt, ſaith, *Heb.*3.5,6. *And Moſes was faithful in all his houſe as a ſervant, for a teſtimony of thoſe things which were to be ſpoken afterward, but Chriſt as a Son in his own houſe, whoſe houſe we are if we hold faſt the confidence, and the rejoycing of the hope firm to the end.*

Obſerve theſe two things in the words.

Firſt, *Moſes* his faithfulneſs was a teſtimony of thoſe things which ſhould be ſpoken hereafter.

Now what were theſe things which ſhould be ſpoken after *Moſes* his time, it is what all the Prophets and Apoſtles have written about, the faithfulneſs of Chriſt to his Church and people, as he is their High Prieſt.

1. That he would certainly become bond to the juſtice of God as their ſurety, to give full ſatisfaction for all the wrong they have done the juſtice of God, ſo ſaith *David*, *Pſal.*40 6,7,8.

2. That

2. That he would ſtand in the room of his people, and take upon him every part and parcel of their guilt, this wrote *Iſa.* of him, *Iſa.*53.6.

3. That he would as certainly bear every part of that puniſhment (which juſtice would have elſe poured forth upon the Elect) I ſay he would bear this himſelf as really as he did their guilts, ſo writes *Iſa.* alſo, ver.5.

4. That he would certainly call home to himſelf, by the means of the Miniſtry of the word and ſpirit, every elected ſoul to the embracement of him, this writes *Luke* of him, *Luke* 14.16,17,18,19,20,21,22,23,24 So *John* writes, *John* 10.16.

5. And that there ſhall never be wanting to the ages of man, a ſufficiency of means in order to the bringing in the Elect of God in every age, *Mat.*28.19,20.

6. That as by his bloud and righteouſneſs he hath taken care to get them juſtified before God, ſo as certainly will he give out with his ſanctifying grace, the teſtimony of this (in his time) into their conſciences, ſo writes St. *Paul* of him, *Rom* 5.1. *Iſa.*26.3.

7. And that if he hath begun any thing of the work of grace upon the heart of any poor ſoul (they ſhould not doubt of the ſucceſs) for he will as certainly finiſh and complete it, *Phil.*1.6.

8. And that in the mean while, what corruptions ſhall remain in the ſoul (although he will not promiſe wholly to out them of the ſoul here in this life) yet the ſoul may aſſure himſelf of this, they ſhall not Rule and Reign over the ſoul as before, ſo writes St. *Paul* of him, *Rom.*6.14.

9. And as for the power of temptation which may ſo violently ſeize the ſoul, as that the ſoul may think it will at laſt for ever undoe him; Chriſt will certainly bear up the ſoul under them as that they ſhall not totally ſink the ſoul, and will as undoubtedly deliver the ſoul at laſt out of the hands of them all, ſo writes St. *Paul*, 1 *Cor.*10.13.

10. And for what duty he ſhall require and expect at his

peoples hands, he will look for no more, nor require of them any farther service, then he shall give them strength to perform it, so saith St. *Paul* of him, *Rom.* 8. 26. 27. So 2 *Cor.* 8. 12.

11. And that what infirmities and weaknesses your duties shall be clothed withall, Christ will certainly over-look them upon the fouls hearty and humble acknowledgment of them to him, so writes the Apostle, *Heb.* 8. 12. with Chapter 9. 14.

12. And what ever the sin be which may be acted and committed, by any of his people (they should not despair at the matter) for upon their hearty acknowledgment of it and endeavour to amend about it, he would certainly pardon it and it shall be no breach about it, so writes *Joel* and *Micha* of him, *Joel* 2. 13, 14. *Mich.* 7. 18, 19.

13. You may assure your selves if ever you have carefully endeavoured to get into a covenanted condition with him, he will take that care that nothing in heaven, earth, or hell shall ever work you out again, so writes St. *Paul*, *Rom.* 34. 35, 36, 37, 38, 39. *Jer.* 31. 35, 36.

14. And at any time if any of his people be called by him to adventure upon hard and difficult service, they shall certainly have his company with them (to assist, comfort, and refresh them) foot by foot all along their work, *Matthew* 28. 20.

15. And if they shall be put upon sufferings at any time for him, he will certainly be with them to help them and relieve them in that condition, if it be with the three Children to march through the fire, they shall not go one foot in the flames beyond or without Christ in their hand, *Isa.* 43 2.

16. And what charge they shall leave behind them in the storm to be cared for, as Husband, Wife, Children, Parents, we need not doubt, Christ will certainly take care for them in our room, and better then we could, had we staid amongst them, so saith *David*, *Psal.* 37. 25.

The other consideration in the words to be observed, is this

this, *Moſes* was faithful as a ſervant, but Chriſt as ſon in his own houſe, I ſhall ſay but little as to this, you know what obligations (with reſpect to intereſt) do lay upon a Son beyond a ſervant to be faithful in his place. Now if *Moſes* a ſervant were faithful to the houſe, and in the houſe, then much more may this be expected from Chriſt.

I have only this to ſtart about, the High Prieſt girdle, and I have done with it.

The laſt Uſe of the girdle, it was to gird the Robes ſo ſecurely about him, as that they might not fall off his body, no nor ſo much as hang looſe to the body.

Thus do our Goſpel High Prieſt deal by and with his Church, he girds them all faſt to himſelf by a girdle of Covenant that will never admit of their falling from him, nor long hanging looſe to Chriſt, the people of God are very apt to hang looſe to him, and when they are awakened to it, then they in the next place fear of falling wholly away from him, for the one doth make way for the other; if Satan can but get a ſoul a little looſe from Chriſt, he will quickly make the ſoul to call in queſtion the whole of his condition, and to think that now he is falling quite off from Jeſus Chriſt; but ſoul, againſt ſuch doubts look up to Chriſt thy High Prieſt, and there thou ſhalt ſee thy ſelf ſo faſt bound to his loins by the girdle of an indiſolvable covenant, that thou canſt never drop from him more, thou maiſt be looſe to him, but fear not, thou canſt never fall finally unleſs Chriſt fall, for thou art girded about his loins, read theſe Scriptures for thy comfort, *Iſa.* 11.5. *Ezek.* 16.8. *Jer.* 31.3,4. *John* 13.1. *Iſa.* 54. 8 9,10. *Rom.* 8.34,35,36,37,38,39 *Rom.* 11.29. *John* 10.28, 29. And aſſure thy ſelf if thou doſt hang looſe to Chriſt, he will quickly be ſenſible of it, and will tuck thee up and gird thee cloſe to himſelf again as he did *David* and *Peter*.

¶ But beware of that, it may be ſuch a gird as you may feel it in your bones many days after, as *David* did in the like caſe, read *Pſal.* 51.8.

I now come to ſpeak of the Miter and the plate of Gold

which was to be faſtned on it before, near upon the forehead.

As for the Miter it was to be put upon the Prieſts head when the holy garments were to be put on, *Exod.*39.28 with *Exod.*29.6.

Now this part of the Prieſts atire is what reſpected Chriſt as the Head of the body; we have ſhewed you already how that the Robe it ſelf, with the things belonging to them were what did reſpect the Church, the body of Chriſt.

And this atire (*viz.*) the Miter and Crown, did more properly belong to Chriſt as the Head of the Church.

I ſhall begin with the Miter, which was the Crown and glory (if I may ſo expreſs it) of all the other attributes of Chriſt; for if you look into the two firſt Chapters of the Revelations, you ſhall find what ever comfort did run down upon the Saints thorow any Title given to God, yet it did all Centre in the Prieſtly office of Chriſt, to which the Miter belonged, in *Rev.*2.1. *You have this Title given of Chriſt, He holdeth the ſeven ſtars in his right hand, ver.*8. *Theſe things ſaith the firſt and laſt, ver.*12. *The ſword with two edges,* ſo Chap. 1. 5. *The faithful and true witneſs, the firſt begotten of the dead, the Prince of the Kings of the earth, ver.*8. *The Alpha and Omega.*

Now do you but look into the 13. ver you may ſee the fountain of all theſe ſtreams in the midſt of the ſeven Golden Candleſticks, *I ſaw one like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a Golden girdle*; ſo that here it is from whence the Titles (which are given to Chriſt) do ariſe, they all flow from the Prieſtly office of Chriſt, who wears the Prieſtly Miter; the truth is, its from the Miter upon Chriſts Head that we draw all our comfort. Alas Brethren, what comfort could we take in God himſelf but through Chriſt, and what comfort could we take in Chriſt, but as he wears the Miter upon his Head as our High Prieſt, whatſoever comfort we have in any other office of Chriſt, namely, as a King or Prophet, it all originated in the Prieſtly office of Chriſt, the truth is, the Prieſtly office

fice of Christ is an office of meer love and tender compassion, set up on purpose for the succour and relief of poor sinners, there is no mixture of terrour in this office of Christ, there is a mixture of terrour in the other offices of Christ, the Lord Christ is King, and hath a Kingly office, and by it Rules over his Church, and Rules over all the world, but all do not obtain mercy that he Rules over; *As for those mine enemies that would not that I should Rule over them, bring them forth and slay them before me, Luke* 19 27.

But there is not the least mixture of terrour in this of his Priestly office, the Miter shews nothing but grace, and love, and wonderful compassion, infinite bowels of tender love to the sinner, a God reconciled in Christ by the sacrifice of himself, which was slain for sinners; the bloud of which speaks to you better things then the bloud of *Abel*, for the bloud of *Abel* bespoke sin committed, and a guilty soul, and an angry God, but Christs bloud bespeaks sin remitted and pardoned, and a God reconciled again, the bloud of *Abel* spakes for vengeance from under the ground, but the bloud of Christ speaks for grace, mercy, pardon and reconciliation again from under the Altar; *Abels* bloud bespake the sinner under the Curse, but Christs bloud speaks him into the blessing again, *Acts* 3.26. *Abels* bloud spake the soul at a great distance with God, but the bloud of Christ speaks him very nigh God again, *Eph.* 2.13. *But now in Christ Jesus ye that were sometimes afar off, are made nigh by the bloud of Christ.*

Use 7.

Then soul when ever thou hast to do with Christ view him in his Priestly atire, having his Miter upon his Head; O thou canst not look upon Christ under a more blessed consideration then this, that can afford thee like succour as this will do, for this will yield the soul blessed relief against all thy fears and temptations whatsoever; the Miter was put upon the Head of Christ on purpose to be looked unto for relief and succour

ſuccour in a time of doubt and danger, what was the great relief amongſt the Jews againſt their ſins, the Jews you may obſerve they had many reliefs when they were in the wilderneſs, if at any time they were ſtung with the fiery Serpents, then they had their brazen Serpent to look unto as a relief againſt that diſtreſs; when they wanted water they had their Rock to make at as a relief againſt that diſtreſs; when they wanted bread they had their Manna from heaven as a relief againſt that diſtreſs, and if they ſinned whether they did go, then they took a ſacrifice and went unto the Prieſt and he was to offer for them, ſo that the Prieſtly office then was the only relief they had againſt ſin

So now the Prieſtly office of Chriſt is the only relief and ſuccour the people of God have againſt all temptations, doubts, and fears under heaven; O make much uſe of the Miter in times of fear, look unto it as the Jews were to look to their brazen Serpent upon the pole when ſtung with Serpents, ſo when ever thou art ſtung with the Serpent of temptation, and guilt, and horour, and terrour about guilt, look up with an eye of faith to this Miter, the Crown (as I may call it) of his Prieſtly office and thou ſhalt be healed and cured of all thy ſtingings, ſo ſaith Chriſt himſelf, *Iſa.* 45. 22. *Look unto me and be ye ſaved all ye ends of the earth, for* I *am God and there is none elſe.*

Mark, look unto me, he doth not bid you to look to that unhollowed Bear the Pope, who to deceive the poor miſerable world of their Eſtates and Wealth, hath feigned a Miter and puts him upon his Head, and Bug-bears the world with it, as if he were ſome great one, which by the pretended power of his conjuring State and Croſs-keys of hell afrights the poor ignorant world into an opinion of ſome more then ordinary Authority muſt reſide in this Beaſt for his Cap ſake; when alas he nothing but Cheats the world by it, both of their ſouls and treaſure, he is a Limb of the Devil to Cheat men of their ſouls, becauſe he keeps them in ignorance about the Prieſthood of Chriſt, and arrogates and aſſumes that

that Authority as proper to himſelf, he ſaith he hath the Miter upon his Head, and he is in the Prieſtly Chair, and he can procure pardon with God for ſins, and he hath the keys of Hell and Death (which the holy Ghoſt only attributes to Chriſt, *Rev.*1.18.) And he can open Purgatory and let out of torment, and he hath the key of *David* (which the holy Ghoſt gives only to Chriſt, *Rev.*3 7.) And he can open heaven and let into glory; O horrid Blaſphemy! What a beaſt is this, and how much to be abandoned by all thoſe that love Chriſt and their ſouls, how doth he diſ-throne and ſhut out Chriſt of his great office as a Prieſt and Saviour.

2. He Cheats poor ſouls of their Eſtates here, becauſe he takes their money of them to ſave them from ſin, and to diſcharge them of ſome torment, and to let them into heaven when he himſelf ſhall not eſcape the vengeance of Chriſt, but ſhall be for his juggling and deceit tormented in fire and brimſtone for ever and ever, *Rev.* 19. 20, 21 Where the whole Rabble of that gang ſhall eternally dwell together.

And as for others (*viz.*) the leſſer ſort of Popes, that imitates the High Prieſt in his garments with reſpect to his Cap and Linen Ephod, its a clear denying of Chriſt to be come in the fleſh, and *John* ſaith theſe are Anti-chriſt, 1 *John* 4. 3. For if theſe garments were Types of Chriſt, then they were only to continue untill the coming of Chriſt, ſo reaſons the Apoſtle, *Heb.* 10. 1. Who ſaith that theſe things were ſhadows of good things to come. but not the very Image; and therefore when theſe good things were come which was the ſubſtance, then the ſhadow muſt give place as no longer of uſe, ſo ſaith St. *Paul*, to the *Coloſſians*, chap. 2.16, 17, 18, 19, 20, 21, 22 23. Well then if theſe Ceremonies were only the ſigns of Chriſt to come and to give place to him when he did come, then what does their preſent uſe ſignifie, but that he is not yet come, and ſo as *John* ſpeaks, denyed to be come in the fleſh, who is the Anti-Chriſt then think you.

The next thing we are to take notice of, is the plate of Gold which was placed upon the fore-head of the High Prieſt

Prieſt faſtned to the Mitre, wherein was engraven in Letters theſe words, *Holineſs to the Lord*, Exod. 28. 36, 37.

The purpoſe of this very plate with the Letters written in it, was for the High Prieſt to take upon him all the failings, imperfections, and weakneſſes of the peoples duties in the Worſhip of God.

The Plate was to bear upon it the peoples ſins which they would contract in the Worſhip of God, and the Letters engraven upon the Plate was to bear out the Prieſt before the Lord that he died not, *Exod.* 28. 36. 37, 38. *And thou ſhalt make a plate of pure Gold, and grave upon it the engravenings of a ſignet, Holineſs to the Lord; and thou ſhalt put it on a blue lace, that it may be upon the Mitre, upon the fore-front of the Mitre it ſhall be, and it ſhall be upon Aarons forehead, that Aaron may bear the iniquity of the holy things, which the children of Iſrael ſhall hallow in all their holy gifts: and it ſhall alwayes be upon his forehead, that they may be accepted before the Lord.* This ſtill looks to Jeſus Chriſt our Goſpel High Prieſt, and tells us what he is to do, and doth do for Believers; he takes upon him all the failings and infirmities of his peoples duties. O what a bleſſed ground of comfort is this to a doubting ſoul: I know ſome poor ſouls have had their backs bowed down with this kinde of guilt, who when they have been in the Worſhip of God, as in Prayer, hearing of the Word, or breaking of Bread: when they have conſidered with what ſad frames they have been in the Worſhip: how hath that troubled them, when they have minded the hypocriſie that appeared in their hearts while in the work; thoſe vain wandering thoughts, that deadneſs and dull, drowſie, tiredneſs of ſpirit, with which their work was mixed withal: beſides when they have conſidered with how much ignorance, and little faith, and want of love to God, and his work in hand, they were attended with, O how hath this perplexed ſome poor ſouls, and how deeply hath this ſunk others into the pit of deſpair, putting them upon reſolving never more to hear the Word, or Pray, or receive the Sacrament: O they never

never Worſhip God, but they ſin againſt him, and make their caſe worſe then it was before.

All this hath been for want of knowledge in this bleſſed myſtery of the plate faſtened upon the fore-front of the High Prieſts Mitre. The Devil keeps them in ſuſpence about this thing, ſhews the ſoul his guilt, but will not ſuffer him to ſee the plate upon the fore-front of the Prieſts Mytre, which was appointed on purpoſe for them to lay up their gilt upon. O therefore for thy comfort poor ſoul, when ever thou comeſt into the Worſhip of God, thou mayeſt come boldly without fear as to that: what guilts thou either haſt, or ſhall contract upon thy ſoul in the Worſhip of God, (provided they are not wilful guilts) there is a plate of Gold prepared to bear all, thou ſhalt bear none of them thy ſelf. O bleſs God for this great mercy to thy ſoul, and rejoyce in it as thy great favour; make much uſe of it as thy beſt of priviledges: ſtudy it as the higheſt of comforts, and live up to the God of this mercy, with the greateſt of faithfulneſs, and to the higheſt pitch of holineſs.

Secondly, This was to be a ſtanding priviledge at all times, for all Believers to ſuck a continual ſweetneſs and comfort from in point of acceptation with God; for *Aaron* the Prieſt was to wear it alwayes upon the fore-front of the Mitre, that they might be accepted before the Lord.

This was not to be worn once or twice, but alwayes, before the Lord; ſo that until Chriſt puts off his Mitre, and layes aſide his prieſtly work, thou mayſt aſſure thy ſelf until then, thoſe ſins of infirmity which will cleave to thy duties, ſhall not render them or thee diſacceptable before God, if thou relieſt faithfully upon this High Prieſt in this caſe.

We now come to ſpeak of the Crown which this High Prieſt was to wear, as well as this Mitre, and the Crown was to be ſet upon the Mitre on the Prieſts head, *Exod.* 29 6. *And thou ſhalt put the Mitre upon his head, and put the holy crown upon the Mitre.*

The Crown upon the Prieſts head ſet forth to you the

Kingly Office of Jeſus Chriſt, which ſprings from the Prieſtly office of Chriſt; he is a King to rule in and over his Church, becauſe he is a High Prieſt to the Church; therefore the Crown muſt ſtand upon the Mitre; the Mitre doth keep up the Crown, not the Crown the Mitre. The Mitre being under the Crown, ſhews you that the Kingly Office of Chriſt hath its foundation in the Prieſtly Office of Chriſt, as was ſhewed you before from the firſt of the *Revelations.*

This ſhews firſt, that Chriſt hath power to give out what Laws, Rules, Cuſtomes, and Ordinances he pleaſe for his Church and people to walk by; for he hath a Crown upon his head as well as a Mitre.

Secondly, That all duty, and ſubjection, and obedience ought to be given to him both in ſoul and body, for he is a King, *Pſalm* 2. 6. *I have ſet my king upon my holy hill Sion.*

We do not read that any of the Prieſts beſides the High Prieſt did wear a Crown: we read that they did wear Bonnets, but not a Crown, *Exod.* 28. 40. The Crown was only for the High Prieſt, ſhewing us, as the Prieſt was a Type of Chriſt, that all Rule and chief Authority belongs to Chriſt: its Chriſt onely can make or impoſe any Laws upon the conſciences of his people: ſo ſaith the Spirit, *Rev.* 4. 11. *Thou art worthy O Lord to receive glory and honour, and power, for thou haſt created all things, and for thy pleaſure they are and were created.*

And yet how common is it to ſee the inferiour ſort of Prieſts, that ſhould content themſelves with wearing the Bonnet, to catch the High Prieſts Crown from off his head, and to leave the High Prieſt nothing to wear but their Bonnets; and given him to underſtand, if he will not wear them he muſt ſit bare headed before them. I mean how do men who pretend to be the Miniſters and Vicars of Chriſt, pull his prieſtly Diadem from off his head, and ſo rob him of his principle glory, in arrogating a power to themſelves of making and impoſing ſpiritual Laws upon the conſciences of his poor people, as rules for them to walk by, which cuſtoms

ſtoms and traditions the word of Chriſt never knew or ſpake of in the leaſt. O what greater indignity can there be offered to the Crown of Chriſt then this: not onely ſo, but if the poor Lambs of Chriſt (who are as dear to him as his own blood) will not comply with their Canons; they violently run upon them with ruine and deſtruction both to them and theirs, without the leaſt dram of mercy ſhewed them: Should a Subject deal thus with his Prince, who would advocate ſuch a ones caſe at the Bar; but how much Chriſt thinks himſelf bound to theſe men for this piece of ſervice both to himſelf and his people, let the world judge.

Again, whereas 'tis ſaid that the Crown was ſet upon the Mitre, it is to ſhew Believers how ſweet the Kingly Office, Power, and Authority of Chriſt is ſweetned to them by the Prieſtly Office of Chriſt: Its the Prieſtly Mitre makes the Kingly Crown ſo ſweet and lovely to men. The grace which flows from Chriſt as Prieſt, makes the Law which flows from Chriſt as King ſo delightful and precious.

What ſtrange prejudicated opinions have men of the Law, of the Crown of Chriſt, when they look on it apart from the Mitre of Chriſts Prieſthood: how formidable and cruel doth the Law look to them; how do men ſhun it and avoid it as death it ſelf: its an unreaſonable Law, it requires impoſſibilities, ſuch things as can never be obtained or performed by me: it affords me no aſſiſtance, no ſtrength, let me do what I can it damns me at laſt. This the ſoul inſtead of ſubjecting to it, fights with it as his worſt of enemies: ſo ſaith *Paul*, *Rom.* 8 7. *The carnal minded man is not ſubject to the Law of God, neither inde d can be.*

But when the ſoul is brought in to cloſe with Jeſus Chriſt, as his High Prieſt, and hath taſted of the grace of the Prieſthood, and is made to ſee the Mitre under the Crown, which it did not ſee before, and underſtands, that all the terrour of the Crowns Law is ſuckt in by the Mitres grace. O then the ſoul comes to have other thoughts of the Law of God

then ever it had before. O saith the soul, how miserably was my understanding darkened, that I should so wickedly conclude of it, as an unreasonable Law, and a cruel Law; a Law which required brick to be made without straw. O but now I see it was my mistake and great ignorance. O it requires no more then it will help in the doing: its a Law which hath the spirit of life in it, *Rom.* 8. 2. That will quicken to its own performances; a Law flowing from the Crown, but its a Crown upon the Mitre, which is so far from killing of me, that it giveth me spiritual life, and frees me from the Law of sin and death, *Rom.* 8. 2. Therefore saith *Paul*, *Rom.* 7. 22. *I delight in the Law of God after the inner man*: so saith *David*, *Psalm* 119. 72. *The Law of thy mouth is better then ten thousands of gold or silver.* So *Psalm* 19. 10. *More to be desired is thy law then gold, yea then much fine gold, sweeter also then the honey, and the honey comb.*

O every part of the work and worship of Christ is sweet now, when the soul sees its the Law of a reconciler, the work of an advocate, the worship of a blessed High Priest, which he is imployed in and about. O its the Law of one who hath shed his dearest blood for me, to satisfie Justice, its the work of a High Priest which presents me in himself without spot to God, and hath clothed me with the Robe of his Righteousness, and made me an heir of Glory, a childe of God, a citizen of the new Jerusalem. O this makes the work of Christs Kingdom delightful work to the soul now.

CHAP.

CHAP. 32.

I now come to ſpeak of the fourth general, which is the manner of the Conſecrating of the Prieſt, which is as followeth.

THe High Prieſt being thus attired, then was *Moſes* to take a young Bullock, and two Rams without blemiſh, and unleavened bread, and unleavened cakes, tempered with oyl, and offer this with the two Bullocks, and two Rams unto God for the Prieſt, *Exodus* 29. 1, 2. with 19. 20. Then was *Moſes* to take a veſſel of oyl, and pour it on the Prieſts head and anoint him, ver. 7.

In which conſecration we may note two things.

1. Something which related to the Type it ſelf.
2. What related to the Ante-type Jeſus Chriſt.

Firſt, What of this conſecration related to the Type, or High Prieſt himſelf, and that was this: the materials made uſe of about his Conſecration, did highly teſtifie, that he himſelf was but a poor, weak, frail man; and that although he were called to ſo great an Office, as to interpoſe between God and the people, to make reconciliation for them; yet he was no farther efficacious then as he was the Type of him that onely could take away ſin, which was Jeſus Chriſt held forth in him. Thus much both himſelf and the people likewiſe might inform themſelves in the manner of his conſecration; for there were two Rams and a young Bullock muſt be ſlain and offered to God in ſacrifice for him before he could ſtand in Gods preſence to adminiſter for the people. Some ſacrifices of pacification and attonement muſt be offered

fered to God for the Prieſt himſelf, as well as for the people; vvhich taught both the Prieſt and People, that there vvas no reconciliation vvith God to be had by the High Prieſts means any further then both Prieſt and people had an eye of Faith upon Jeſus Chriſt held out by him: ſo reaſons the Apoſtle in *Heb.* 7. 26, 27. *For ſuch an High Prieſt becam: u', who is holy, harmleſs, undefiled, ſeparate from ſinners, and made higher thea the heavens, who needeth not daily as thoſe High Prieſts to offer up ſacrifice, firſt for his own ſins, and then for the people.*

So that you ſee the legal Prieſt ſtood in need of a ſacrifice for himſelf, and he was to offer a ſacrifice for himſelf as well as for the people: there ſalvation and reconciliation could not be wrought out by the Prieſt, but by another, which was only Chriſt.

2. As the thing related to Jeſus Chriſt, it ſhews us thus much, that whatever our Lord Jeſus Chriſt hath done, doth do, or yet ſhall do in heaven, as our great High Prieſt, it takes its riſe from the Death and Paſſion of himſelf: You ſee the High Prieſt under the Law could not be a High Prieſt, without he were conſecrated ſo in the death of ſomething which muſt be ſlain as a ſacrifice to God.

So did Chriſt lay down his life as a ſacrifice to God here upon the Croſs, before he could act as our great High Prieſt in Heaven before ever he could perform the work of Interceſſion within the Tabernacle, he muſt firſt offer himſelf up a ſlain ſacrifice to God (for pacification) without the camp, *Heb.* 13. 12. *Wherefore Jeſus alſo, that he might ſanctifie the people with his own blood, ſuffered without the gate.*

Queſt. *But why was Moſes to take a young Bullock to make a ſacrifice for the Prieſts conſecration.*

Anſw. Becauſe any thing when its young and lively, is better then that which is old and feeble. It was firſt to ſhew the High Prieſt under the Law that God expected he ſhould be lively and ſtrong for the Lord in all he did for him; he was to conſecrate the beſt of his years, and the beſt of his time, ſtrength, and abilities for the Lord, that the worſhip

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of God called for the beſt of our all for its ſervice: therefore was he to be conſecrated with a young Bullock, not an old or feeble one.

2. It ſhews us that time or age never enfeebles our great High Prieſt in heaven; the Prieſt was to be conſecrated with a young Bullock, ſhewing you that the Prieſt Believers have in heaven, grows never old, he is not ſubject to tire or faint in his employment; he is as lively and active in his work for his people now, as at the firſt day he entred heaven as their Prieſt: and ſo is it lookt upon by the Father, that makes our High Prieſt ſtill ſo prevallent upon the Heart of God: he is the ſame yeſterday, to day, and for ever.

Laſtly, We might make this uſe of it to perſwade all young perſons to dedicate themſelves to God betime, in the prime of their dayes, when the marrow is warm in the bones. A young Bullock, not an old, muſt be offered to God in ſacrifice. O ſo ſhould it be with you my friends, would you offer up your ſelves as an acceptable ſacrifice to God. O then let it be in your youth: minde that exhortation of *Solomon*, *Eccleſ.* 12. 1. *Remember thy creator in the dayes of thy youth, while the evil dayes come not, nor the years draw nigh, when thou ſhalt ſay, I have no pleaſure in them.* It was *Timothies* honour, and it is ſpoken to his great praiſe, that that he had conſecrated his ſoul and body to God in the time of his youth, at a time when he was moſtly capable to act for God, 1 *Tim.* 4. 12. 2 *Tim.* 3. 15.

Alas Sirs, when we live ſo long in ſin, as to ſpend the marrow of our bodies in the ſervice of the Devil. How do we think God ſhould be pleaſed with the offering up of our old dry bones for a ſacrifice upon his Altar. There is nothing doth more ingage God to take care for a ſoul in old age, then when a ſoul is careful to conſecrate himſelf to God in his youthful dayes. Then was *Moſes* to take a veſſel of oyl and pour it on the Prieſts head, which was called the anointing of him, *Exod.* 29. 7.

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The oyl of anointing poured forth upon the High Prieſt ſignified theſe three things.

Firſt, It ſignifieth the great endowments of the Prieſt with reſpect to the gifts of the Spirit, which ſhould be upon him, as neceſſary to the work he was to do for the people, for ſo is the anointing underſtood ſometimes, 1 *Sam.* 10. 1. *And Samuel took a vial of oyl and poured it upon the head of Saul, and kiſſed him, and ſaid, Is it not becauſe the Lord hath anointed thee to be captain over his inheritance.* Now look into the 6. verſe, and there you ſhall ſee the gifts of the Spirit ſpoken of, that ſhould fit him for government, an office unto which he was anointed, *And the Spirit of the Lord will come upon thee, and thou ſhalt propheſie with them, and be turned into another man.* And look you into the 10th. verſe, and there you ſhall ſee the gifts of the Spirit upon him.

This ſhews us what infinite gifts of all manner of perfections fell upon Chriſt to fit him for the great work of the Prieſthood; ſaith Chriſt, *Iſa.* 61. 1. *The Spirit of the Lord is upon me, becauſe he hath anointed me.* A Spirit of counſel, that he might be able to give ſound advice at all times to his Church, *Iſa.* 9. 6 A Spirit of courage and ſtrength, that he might go through all oppoſitions for his people; therefore is he called, the mighty God, *Iſa.* 9. 6. A Spirit of wiſdom, that he might be able to out-wit his ſubtle adverſaries in hell, or on the earth, 1 *Cor.* 1. 24. A Spirit of love and tenderneſs, that he might not reject for, but pitty his people under their temptations, weakneſſes, and infirmities, *Heb.* 2. 17, 18. A Spirit of pardon, that he might be able to paſs by his peoples ſins, iniquities, and tranſgreſſions, *Nehemiah* 9. 17. A Spirit of faithfulneſs, as not to neglect his people in any condition, nor wanting in the giving out to them any ſupply to his people, which the Father hath both given the Saints by promiſe, and laid into Chriſt, as their ſtore-houſe of grace and wiſdom for that purpoſe, *Pſalm* 36. 5.

All this was in Chriſt the Head, for the uſe of the Body myſtical, as the ſtreams are in the fountain, not onely to be im-

imployed for them, but to be given down to them into their ſouls according as they ſhall draw it out of this Well by the veſſel of believing, ſo ſaith the Church, who made uſe of Chriſt upon this account, *Iſa.* 12 2,3. *Behold God is my ſalvation, I will truſt and not be afraid, for the Lord Jehovah is my ſtrength and ſong, and is become my ſalvation, therefore* (ſaith Chriſt) *with joy ſhall ye draw water out of the wells of ſalvation.*

Secondly, It denotes the perfection of grace and holineſs which was to dwel in Chriſt, for ſo much may we underſtand by the pouring forth of the anointing, ſaith the Apoſtle, *It pleaſed the father that in him ſhould all fulneſs dwell,* Col. 1. 19. A fulneſs of grace and holineſs, that from him we might derive it for our uſe and benefit in this life.

Thirdly, The anointing of the High Prieſt, did ſignifie that legal right he had to adminiſter in the Prieſts office above another man, hence is that of the Apoſtle, *Heb.* 5. 4. *And no man taketh this honour upon him but he that was called of God, as was Aaron.*

Now this would afford great comfort to a ſoul if well conſidered, that the Lord Jeſus Chriſt was not only a Prieſt or an Advocate, but he was an anointed Prieſt and Advocate, one who had a legal right to the place, he came not in the wrong way, therefore no Thief or Robber, we need not doubt, no one can invalue Chriſts work when its done for believers, meerly for want of right to officiate; you know if a Councellour at Law undertake to plead a mans caſe for him and ſhould diſpute it never ſo ably, and ſhould carry it in Law, yet if this can be objected againſt the Councellour that he is not lawfully inducted to the place as a Councellour, all will be invalued that hath been done and ſaid, and looked upon as of no force.

O therefore ſoul, if Chriſt intercedes as a High Prieſt, and pleads as an Advocate at the Throne of grace for thee, thou needſt not fear of thy Caſe, there is not any enemy thou haſt can hurt thee in this Caſe, ſhould the Law object, the Juſtice

of God object, ſhould Satan object againſt thy Chriſt its nothing, he had the legal anointings of the father upon him to inright him to his work, ſaith Chriſt, *Iſa* 61.1. *The ſpirit of the Lord is upon me, and he hath anointed me to preach the Goſpel*; That is, the ſenſe of what he means by preaching.

Laſtly, That which was appointed to conſecrate the Prieſt withall, the Prieſt was to eat it, *Exod.* 29. 32, 33. Which ſhews us that the work of the Prieſthood lives in the heart of Chriſt, it ſhould be of that infinite delight to him, as food is to the hungry ſtomack, the Prieſt ſhould eat in his office and work, he ſhould as it were live upon it, and feed and feaſt himſelf with it as a man doth on his daily food ſo ſaith Chriſt himſelf ſpeaking of this great work of the Prieſthood, it is my meat and drink to be imployed in and about it, *John* 4. 34. *It is my meat and drink to do the will of him that ſent me, and to finiſh his work.*

All this is to encourage doubting ſouls to make uſe of Chriſt, to bring their ſins and ſores, and ſorrows, temptations and corruptions to him; and their leporiſiecal ſouls to him, and the ignorant, hard, unbelieving, dead, carnal, proud, luſtful, revengeful hearts to him as their High Prieſt, and lay them down at the door of his Prieſtly office. O this is meat and drink to Chriſt the High Prieſt. O for Chriſt to ſee his door crouded up full with halted, mained, blind, leporous ſouls, all waiting for a cure. O this makes the heart of Chriſt leap in heaven, ſaith *Pſal.* 40. 8. *I delight to do thy will O God.*

Now what was the great will of God, it was that the deſperate and damned ſhould be ſaved by the Prieſthood of Chriſt, and that he ſhould preach good tidings to the meek, and that he ſhould bind up the broken-hearted, and preach liberty to the captive, and let looſe the priſoners, and proclaim the acceptable year of the Lord, *Iſa.* 61.1,2. And that he ſhould comfort all that mourn of the Elect, *Iſa.* 40. 1, 2. O ſaith Chriſt this is my delight, its my meat and drink, to do my fathers will, remember the Prieſt hath eaten in that with which he was conſecrated.

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Secondly, So ſhould it be with all the Miniſters of the Goſpel, with what delght ſhould they go about their work; O ſaith St. *Paul*, the goodneſs of God conſtraineth us, or the love of God conſtraineth us, 2 *Cor.* 5, 14. This work was as meat and drink to him, St. *Paul* had eaten in his Conſecrating matter, which was bitter in his belly, but as ſweet as Honey to his taſte, as its ſaid of the little book *John* was to eat, *Rev.* 8. 9.

CHAP 33.

The work which the High Prieſt was to do for the people when choſen for them.

UNder which general, there are theſe things to be conſidered:

Firſt, The place where the High Prieſt was to perform the work of the Prieſthood.

Secondly, The work he was to do when in the place for adminiſtration.

Thirdly, What the Prieſt was to do for the people upon all occaſions of need, beſides his ſolemn work in the Tabernacle.

Firſt, The place where the Prieſt was to perform the work of the Prieſthood, & that was in the Tabernacle within the veil, a place where none but the Prieſt was to enter, *Lev.* 16. 16, 17. This was a Type of Chriſts interceding work now he is in Heaven, *Heb.* 9. 24. *For Chriſt is not entred into the holy place made with hands, but into heaven it ſelf, there to ap-*

pear in the preſence of God for us: He is there to intercede forth bleſſings for us, and to Advocate our Caſe he takes up all our accuſations laid in againſt us. There he anſwereth all objections which may be made in Heaven by the Law againſt us, he is there to gather up all our Inditements which may be laid into our charge, and he is always there for this work, Chriſt is never abſent when there is need for his preſence on our behalf, ſaith the Apoſtle, he ever liveth to make Interceſſion for us, its likewiſe ſaid that the people were not to go into the Tabernacle, but were to ſtand without at the door of the Tabernacle, *Lev.*16.ꝛ16.17.

This ſhews us two things.

Firſt, The dark ſtate which God held them under in compariſon to us Goſpellers, it was little of the glory or of the myſtery of the grace of the Goſpel which that people knew; its true, they knew they had a High Prieſt within, in the Tabernacle, within the veil of it, but what he did or acted they were not to look into, what manifeſtations he had of God, or glorious diſcoveries from God, they were not to ſee or have any knowledge of, therefore if the miniſtration of the Law were glorious, much more will the miniſtration of the Goſpel exceed in glory, ſo reaſons St. *Paul*, 2 *Cor.* 3. 7,8,9,10,11,12. And he tells you wherein the Goſpel is rather glorious, in that the veil is taken away, and we can now with open face behold as in a glaſs the glory of the Lord, ver.16.18.

Secondly, It ſhews us that at beſt while we are in this Tabernacle of our body, we are abſent from our greateſt Viſion of glory, we are but in the outer Court, we behold only the back-ſide of the Tabernacle in compariſon to what we ſhall ſee when we come to paſs within the veil where our High Prieſt is, he ſaith, *Paul* at beſt, *We walk by faith and not by ſight*, 2 *Cor.*5.7.

We have here but a few drops of our true Tabernacle-glory brought whom to us by the eye of faith through Ordinances; O but when we are out of the body we ſhall

ſwim

ſwim in the *Rivers of all glorious perfection*, ſaith *David*, *Pſalm* 16. 11. (Where we ſhall be brought) *into the preſence of God, where ſhall be the fulneſs of joy, at whoſe right hand there are pleaſures for evermore*: therefore ſaith *Paul*, 2 *Cor.* 5. 8. *We are confident I ſay, and willing rather to be abſent from the body, and to be preſent with the Lord.* Who would deſire to live in this dark dungeon Tabernacle ſtate apart from thoſe celeſtial glories; but rather who would covet, as *Paul* did, to be at whom to this bleſſed Canaan of reſt, where all true bleſſedneſs dwells.

Again, Its obſerved that the people were to bring their offerings, and lay them down at the door of the Tabernacle, and the Prieſt was to take it and offer it for them before the Lord, *Levit.* 1. 3. 4, 5. This teacheth what believers ſhould do now in Goſpel dayes, bring all their offerings to the Lord Chriſt, all the duties in worſhip, and offer it to him that he may preſent it in his own name to God. O how doth this reprove that vain opinion of the Papiſts, who dream of I know not how many High Prieſts in Heaven, whom they adore with that reſpect, which is one'y due to Chriſt, as the Virgin *Mary* the Mother of God, as they can term her, and Saint *Peter*, *Paul*, and *John*, beſides many other late canonized Saints, whom they attribute the honour of the Prieſthood unto, unto whom they dedicate the Services: Pray what Saint or Angel were the Jews to create to themſelves in this great work, beſides their High Prieſt which was of the Lords own inſtitution by *Moſes*.

2. As to the work the High Prieſt was to do when in the Tabernacle within the rail.

Firſt, he was to take the blood of the ſacrifice, and to ſprinkle the mercy-ſeat therewith, *Levit.* 16. 14, 15. which ſhews the prevalency and force of Chriſts interceſſion now in heaven for us: Chriſt enters heaven with the worth of his Merits, and in the vertue of his Blood, and ſhews the Father a ſufficient ground for what he intercedes about. Lord here is my Blood for this requeſt, and for the other petition which

which I put up to thee in the behalf of my people below; if I ask grace or pardon, Lord, here is my blood upon the mercy-seat: if I ask deliverance for them from their enemies, Lord, here is my blood for it upon the mercy-seat.

Secondly, The Priest was to adde to this strong cryes and prayers, by the burning incense Altar for the people, praying to God for pardon for them, and that he would accept their persons, and their sacrifices, and would be their God, and would bless their souls, and would send them help from his holy Sanctuary, *Levit.* 16. 12, 13. This is the very work of Christ now in Heaven, the blessing of his people, with all spiritual blessings in heavenly things, is from him, its attributed to Christ; *Acts* 3. 26. *Unto you first God having raised up Jesus Christ sent him to bless you, in turning every one of you from his iniquities*: therefore soul, what ever thou wantest of this nature, apply thy self to the Priest of Blessings, and thou shalt not fail.

Again, then was the Priest to take of the Incense and cast it into the fire, which was upon the Incense Altar, that so a cloud of Incense might arise before the Lord, *Lev.* 9. 22, 23. This was to shew us for our comfort, what abundance of acceptable matter goeth up to God in the intercession of Christ, a whole cloud of Incense: and certainly this must prevail with God in the behalf of his people; for that's the purpose of Christs offering up incense; it was not for himself, but his people: it is the Incense of his own blessed worth and excellency, which is in a way of powerful Intercession, offered up to God with his peoples duties, to make them and their services a sweet smelling savour to God: and after this manner, and to this purpose you have our Saviour represented again by the Spirit to *John* after his Ascention, *Rev.* 8. 3, 4. Where the purpose of the going up of this cloud of Incense is laid open to you; it is as I have said, to perfume all the rest of the Saints prayers, duties, and services, as that they may be a sweet smelling savour to God: this makes the weakest services of the weakest Believer accep-

ceptable to God: therefore ſoul, when ever thou art about to perform any duty to God, and findeſt that thou canſt not do it but with weakneſs, yea, much weakneſs; then take that weak duty and caſt it into the Incenſe fire of interceſſion, which ſtandeth upon the Altar Chriſt, in the veſſel of the hot burning coals of his zeal, and love to thee, and for thy good, and then it will aſcend up, with the reſt (of Chriſts and his peoples) to God, in that great cloud where it will be acceptable indeed.

CHAP. 34.

What the Prieſt was to do for the people upon all occaſions beſides his ſolemn Work in the Tabernacle.

FIrſt, the High Prieſt was to take notice of every uncleanneſs that ſhould be found amongſt the people, either in their perſons, garments, or in their houſes, *Levit.* 14. from the 3. to the 40. verſe. as that if any plague, or leproſie, ſore or ulcer, ſhould break forth upon the perſon of any of the people, then were they to go to the High Prieſt and ſhew it him, and he was to look upon it and endeavour their cleanſing. All this is to be ſet upon a door of acceſs for a poor doubting ſoul to come to Chriſt in the worſt of times: for, look what work the High Prieſt under the Law was to do for the ſeed of *Abraham*, according to the fleſh, the ſame is Chriſt, a Believers Goſpel High Prieſt, to do for *Abraham* according to Faith: and this action of the High Prieſt to the Iſraelites, in a caſe of bodily mallodies, leads you to Chriſt in

in a caſe of ſpiritual malladies. I believe the want of knowledge into this myſtery hath occaſioned many doubts and fears in many poor ſouls, who hath not had Satan a little wanting to make the moſt of their ignorance in this matter in a way of heaping on their trouble, vvho ſtir up corruption in the ſoul what he can, and labours to create guilt upon the conſcience; and vvhen he hath filled the ſoul vvith all manner of ſores, and ſpiritual plagues, and running griefs, then doth Satan labour to plaiſter them abroad upon the conſcience, to the affrighting of the ſoul off of Chriſt, and tells the ſoul, that certainly the holineſs of Chriſt vvill never endure to have fellovvſhip vvith ſuch a ſoul; his nature is too pure to caſt an eye upon ſuch an impure piece as the ſoul is; therefore the ſoul vvere better ſit ſtill vvhere he is, then to think of going out to Chriſt; for it vvill be but loſt labour: Thus he labours to over-ſhoot the Prieſtly office of Chriſt, and ſhevvs the ſoul much of Chriſt, according to his divine Nature, not ſuffering the ſoul to have the leaſt vievv of, conſidered as a High Prieſt, vvho vvas appointed to be ſuch, on purpoſe to have to do vvith blinde, lame, ſick, ſore, corrupted, deformed, deſperate, and damned ſinners, that he might heal them, *Iſa.* 6. 1, 2. and for a demonſtration to the point in hand, you may obſerve through the whole Life of Chriſt, in the dayes of his fleſh, theſe vvere the moſt, (vvhich he for the moſt part of his time) converſed vvithal. It vvas for this the Phariſees upbraided Chriſt, as a friend to Publicans and Sinners, becauſe he eat and drank moſtly vvith ſuch: beſides, our Saviour himſelf tells you *That he came not to call the righteous, but ſinners to repentance.*

Uſe 1.

O therefore ſoul be not diſcouraged for the future, let not Satan hinder thee for time to come of making uſe of Chriſt, in times vvhen thou findeſt thy ſores, and plagues, and corrupted iſſues upon thy ſoul. O then above all times come

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to Christ; if thou at such a time as this is standest off from Christ, thou art guilty of robbing Christ of one great part of the glory of his High Priesthood: thou shut'st out Christ of doing that work (which as a Priest) he was sent into the world to do. O where wilt thou go to have thy case bettered, or who shall cure these wounds, sicknesses, sores, leprosies, and guilts, which Sin and Satan hath created upon thee if thou come not to Jesus Christ. O this is the good Samaritan that takes up the soul wounded by the spiritual thieves, and bounds up his wounds, and pours oyl into his griefs, and healeth all his diseases, *Luke* 10. 36.

O therefore come to Christ, make use of him as thy High Priest, bring thy soul with all its corruptions, sores, and plagues, and running griefs upon thee to him, lay it down at his door, tell him that thou hast brought a soul full of the plague and leprosie, full of unbelief, full of the sores of pride, hardness of heart, impenitency, revenge, hypocrisie, lust, worldly mindedness, a soul full of the issues of vain thoughts, and plead with Christ for a cure: tell him that he is the High Priest appointed by the Father for this very end and purpose, not to reject thee for thy misery, but to pitty thee under it, and to shew mercy to thee about it, and to help thee out of it, *Heb.* 2. 17. *Wherefore it behoved him to be made like unto his brethren in all things, that he might be a merciful high priest in things pertaining to God, to make reconciliation for the sins of the people, in that himself hath suffered, being tented he is able to succour them that are tempted, Heb.* 5. 2. *Who can have compassion on the ignorant, and on them that are out of the way, for that he himself also is compassed with infirmities.* Here it was *David* run in the like case, when his sores and griefs of corruption run upon him: He did not do as a great many troubled souls have done, namely, then to run from Christ, *Ps.* 38 3 4.5,6,7,8. *There is no soundness in my flesh, because of thy anger, neither is there any rest in my bones, because of my sin, for mine iniquities are gone over my head as a heavy burden, they are too heavy for me: My wounds stinck and are corrupt,*

rupt because of my foolishness, I am troubled, I am bowed down greatly, I go mourning all the day long, for my loins are filled with a loathsome disease, and there is no soundnesse in my flesh.

But did this drive *David* from Jesus Christ, no surely, but rather put a necessity upon him to make the more haste towards him in order to cure, therefore in the 9. Verse and 15. Verse, *Lord all my desire is before thee, and my groaning is not hid from thee, for in thee Lord do I hope, thou wilt hear O Lord my God.*

Secondly, As the Priest was to take notice of their personal uncleanness, so also of the uncleannesse in their houses, *Lev.* 14.35,36. *And he that oweth the house, shall come and tell the Priest, saying, it seemeth to me that there is as it were the Plague in the house, then the Priest shall command that they empty the house before the Priest goeth into it to see the Plague that all that is in the house be not made unclean, and afterward the Priest shall go in to see the house.*

Now the end for which the Priest was to view the house, you may see in the same Chapter, it was that he might endeavour the cleansing of it if the plague were in it; of the same use is Christ to his Gospel-house, which is his Church, if the plague enter into it, the plague of discention and discord, the plague or leprosie of formality, or the plague of a lukewarm spirit, or the plague of errour and unsound Doctrine; its proper to Jesus Christ to take notice of this in his Churches, and he doth so, read *Rev.* 2.1,2,3.4,5. with *Rev.* 3. 16, 17,18.

Therefore in all such Cases, its the duty of the Churches of Christ to apply themselves to him for redress, if Christians in the use of fasting and fervent prayer would more press upon Christ for help in this case, I doubt not, but we should have more purer and unstained Churches by far then we have amongst us.

Was there ever more need for Churches to make use of Christ upon this account then now, had ever the Israelite

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more cauſe to go to the Prieſt and ſay, it ſeemeth to me the plague is in the houſe, then Chriſtians have to go to Chriſt and ſay, it ſeemeth to me the plague is in the houſe; is not the plague of a formal, curſed, lukewarm ſpirit in the Churches of Chriſt, are not the walls of it over-ſpread with the hollow, greeniſh, and reddiſh ſtrakes to be ſeen there, *Levit.* 14. 37.

Are they not over-ſpread with the plague of Contention and Diſcord, was there ever more of this plague reigning over the Churches of Chriſt then at this day; O how deeply have this plague rooted it ſelf in the hearts of the Lords people, that four years affliction will not yet fetch it out, but God will fetch it out of their hearts, or elſe he will fetch their bodies out of their warm houſes; beſides what a fearful ſpirit and plague of Apoſtaſie have their over-ſpread the minds of the Churches of Chriſt, I will not ſay this hath leavened every one, but ſure I am too many of them.

Then what cauſe have the Church and houſe of Chriſt to make to Chriſt with all haſte for cure, and were it the will of God, how could it be wiſhed that Chriſt our High Prieſt were more viſited upon this account by his people.

Fifthly, If any man had ſinned either ignorantly or wilfully, the Prieſt upon his coming to him was to offer ſacrifice for him, and it was pardoned, *Levit.* 5. 17, 18. The ſame work is Chriſt to do for believers, for he is their High Prieſt for this very purpoſe ſaith the Apoſtle ſpeaking of Chriſt, he is to make Reconciliation for the ſins of the people, *Heb.* 2. 17 Its as much the mark and office of Jeſus Chriſt to do ſo for believers, as ever it was the work of the legal High Prieſts to do it for the Iſraelites, therefore ſoul, when ever thou haſt been over taken in a fault, do not fly from Chriſt, but away to him, for he is thy High Prieſt in Heaven on purpoſe to make an atonement for that ſin, and Reconciliation to God for that ſin; only when thou haſt been with Chriſt, believe that for his ſake it ſhall be pardoned, and the father will be pacified, and doubt not of it, it will be ſo, ſoul thou maiſt

apply as really as the Jews that very word in *Levit.* 5. 18. *And the Prieſt ſhall make an atonement for him concerning his ignorance, wherein he erred and wiſt not, and it ſhall be forgiven him;* to this agreeth the words of the Apoſtle in 1 John 2. 1,2. *If any man ſin we have an Advocate with the father, Jeſus Chriſt the righteous, and he is the propitiation for our ſins in his own bloud, and not only for ours, but for the ſins of the whole world.*

Sixthly, The Prieſt was to interpoſe between Gods wrath, and the people in a time of ſin, and by his interceſſion to endeavour to pacifie God again, read *Numb.* 16 46, 47, 48. This is proper to Chriſt alſo, and it did but Type out Jeſus Chriſt in the great work of reconciling God to the creature, together with his preſent interceding work, whereby he ſtandeth to this hour between the Father and the Church, this ſaith St. *Paul* of our Saviour to *Timothy*, 1 *Tim.* 2. 5. *There is but one God and one mediator between God and man, the man Chriſt Jeſus.*

Therefore when ever ſin and ſatan preſents the with an angry God for ſin, labour to affect thy heart with the thoughts of it; repent and be humbled about, but be not out of hope, look up to thy High Prieſt and there thou maiſt ſee him interpoſing between Gods anger and thy ſoul in order to pacification.

CHAP.

CHAP. 35.

About the Standing Sacrifice of the Lamb.

THere was likewiſe an Ordinance of God inſtituted amongſt the Jews, which was this, a ſtanding ſacrifice of two Lambs which were to be offered to the Lord Morning and Evening, the one in the Morning, and the other at Evening, every day throughout the year, *Exod.* 29. 38, 39. This was to be done whether the people could be there at the ſacrifice yea or no, which teacheth theſe two things.

Firſt, The continual ground which God ſtill hath in his eye, for the continuing his reconciling love to the Church, and that is the death of his Son, which is called the Lamb of God, *John* 1 29. Chriſt is called a Lamb as he was a ſacrifice to God for him.

This ſacrifice which did at firſt fully give the Father ſatisfaction for ſin, is always in the eye of God, Chriſt preſents himſelf to the Father under that conſideration always; Therefore is it ſaid the mercy-ſeat was ſprinkled wi h the bloud of the ſacrifice, *Levit.* 16. 14, 15. That when ever the Father had any thing to do with the mercy-ſeat, there ſhould he always ſee the bloud of the Lamb Chriſt, which ſpeaketh better things then that of *Abel*, *Heb* 12. 24.

Secondly, It teacheth us this much, family-duty is to be kept up and maintained as an ordinance of God by all profeſſing Souls.

This ſtanding ſacrifice had a double reſpect.

First, As it reſpected our Lord Jeſus, ſo it Typed out the conſtant voice of the bloud of Chriſt in the ears of God for everlaſting Reconciliation with the Elect, that as they were always ſinning, ſo here are two Lambs always ſacrificing before

before God for them: But secondly, as it respected the people, so it was as the performance of family-duty by them, for they were (as it were) but one family, and they had one head to it which was *Moses*, but at morning and at evening this practice of the sacrificing of the Lambs must be kept up and performed throughout the year.

O so much is it a duty for families to offer God the Evening and Morning sacrifice at this day as it was then. O methinks to consider how little God is honoured in this respect by the families of the earth, it is a matter most lamentable, Certainly mens not performing family-duty is a shutting out of God from being King in that family; for God is known amongst the families of the Earth by prayer, for God upon himself as having a special part of his Prerogative denied him in that family which denies him family prayer, therefore is God styled a God of prayer, and the God hearing prayer, and one unto whom all flesh shall come; and indeed the contrary is threatned with a dreadful stroke (I mean the omission of the duty) read *Ier.* 10.25 *Pour out thy wrath upon the heathen, and thy families which call not upon thy name*: Men little know what secret mischiefs they heap upon themselves and their families, who live in the open neglect of this duty, saith God in *Deut.* 32. 23. *I will heap up mischiefs upon their heads, I will spend mine arrows upon them.* And who so likely to be the persons upon whom God will heap mischief, as prayerless persons, if you compare this of *Deut.* 32.23. with *Ier.* 10. 22. Into what flames have God turned some mens houses in one night over their heads, turning them and theirs into ashes before the morniug, which judgment might have been prevented had they performed this duty the night before; O think upon this you prayerless souls, for fear least God rush out upon you and tear you in pieces, and there be found none to deliver you out of his hands.

CHAP.

CHAP. 36.

Of the good land of Canaan which the people were to enter into after their forty years travels in the Wilderneſs.

THis land was by St. *Paul* called their reſt, *Heb.* 3. 11. This land was the end of all their ſore travels and weary journyings, and great temptations; a land of delights, a land full of fatneſs, abounding with all manner of eaſe and plenty, a land flowing with milk and honey, where there was not any want of any good thing, *Deut.* 8. 7, 8, 9. This doth St. *Paul* in *Heb.* 3 11. expreſs as a type of that Goſpel Kingdom of reſt and peace, which all the true Iſraelites ſhall certainly reſt and Centre in at laſt, as the Pſalmiſt ſpeaketh, *Pſal.* 58. 11. *So that men ſhall ſay, Verily there is a reward for the righteous*; ſo my Brethren, there is a *Canaan* (more glorious then *Iſraels* was) for believers to enter into, of which *Canaan* of old was the type, and as all things typical under the Law, did fall ſhort in glory of the ſubſtance of that thing which it typed forth, ſo alſo will it be in this caſe. The *Canaan* in the Anti-type will infinitely excel (for glory and brightneſs) the *Canaan* in the type. Theſe two *Canaans* typed out one another for theſe things, or in theſe reſpects.

Firſt, For place.

Secondly, For condition upon which the Subjects were to enter each place.

Thirdly, For the priviledges of it.

Firſt, For the place it ſelf, where this *Canaan* ſhall be into which

which all the faithful ſhall enter, which St. *Paul* calls the people of Gods reſt, or a reſt for the people of God; and that is, in this world upon this earth, for ſo was *Canaan* of old, it was in this world, upon this earth, I do not ſay that there is no other *Canaan* of glory for the Saints to enter, but do believe there is, and my hope is towards it; but I ſay that reſt ſpoken by St. *Paul* in *Heb.* 3. 11. which he makes to agree to *Canaan* of old as the Anti-type of it, muſt be a reſt in this world upon this earth, and not any where elſe: And this will appear if we conſider the conditions upon which each *Canaan* is promiſed or tendred, that of old, and this by the Apoſtle in *Heb.* 3. And that was upon a faithful following of the Lord believingly, in our Wilderneſs-condition, this was made the condition between God and the people for *Canaan* of old, ſo reaſons the Apoſtle, *Heb.* 3. 11. *So I ſwear in my wrath they ſhould not enter into my reſt*, ſo ver 18. *And to whom ſware he that they ſhould not enter into his reſt, but to them which believed not*; ſo that the condition between God and the people made *Canaan* of old their reward for ſticking cloſe to God in a way of dependency, during the time of all their Trials, Temptations, and Afflictions in the Wilderneſs; ſo likewiſe doth the Apoſtle make the ſame qualifications, a condition between God and his people touching this latter *Canaan*, and applies the matter ſo, *Heb.* 4. 1. *Let us fear leſt a promiſe being left us any of us ſhould come ſhort through unbelief.*

Now by coming ſhort of a Goſpel *Canaan* through a ſpirit of unbelief, the Apoſtle muſt mean (I ſay by *Canaan*) either the ultimate glory, or elſe a *Canaan*, or Kingdom of glory here below; that it cannot be the ultimate glory, for if we will maintain Election before time, then none of thoſe that were ever Elected to that *Canaan* can ever fall ſhort of it more: if Election be the fruit of the eternal purpoſe of God according to the counſel of his own will, ſo ſaith the ſpirit of our being Predeſtinated or Elected, *Epheſ.* 1. 11. *In whom alſo we have obtained an Inheritance, being predeſtinated according*

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to the purpoſe of him who worketh all things according to his own will.

Now if this will of God admits of no change, as the Scripture ſpeaketh, *Malachi* 3. 6. *Rom.* 11. 29. And that it is his will that all thoſe he elected, or choſe to glory ſhall inherit, *John* 6. 39. Then certainly its not of the ultimate glory which the Apoſtle intends in *Heb.* 4. 1. but of a reſt much of this ſide that reſt which the Apoſtle makes to agree with Canaan of old, with reſpect to the conditions of it, upon which they were to be enjoyed. But if you underſtand by the (reſt) that Chriſt will have a glorious Kingdom or Canaan in this world, which he hath onely appointed for ſuch as have or ſhall follow him with faithfulneſs in this life whereſoever he goeth, as that none of all the Saints ſhall taſte of it, but ſuffering faithful ones; then according to this notion, the exhortation, in *Hebrewes* 4. 1. will hold with election and predeſtination, or elſe it will not; for we ſay that the Scriptures which ſpeaks of abſolute election and predeſtination to a thing; which election and predeſtination is an abſolute fruit of Gods unchangeable councel and will; and yet to ſay that the ſame thing is conditional, as that if the conditions be not performed, the thing may not be, is to mē ſo great a myſtery which cannot be unridled: But if we place it here (as it muſt be to reconcile the point) that the ultimate Canaan of glory is a fruit of Gods abſolute will which cannot be altered: (Therefore ſaith our Saviour, thoſe which are appointed unto it ſhall never periſh, *John* 10.28) And that there is a *Canaan* which the Saints (that are faithful to Chriſt) ſhall enjoy in this life, as for the promiſe of which (though the Elect cannot, any one of them fall ſhort of the promiſe of the ultimate glory) yet they may of this. This Doctrine will hold good in both ends without thwarting other foundation truths, and that this Kingdom of *Canaan* promiſed the ſuffering faithful Saints, muſt be (as I have ſaid) here below. I ſhall give you ſome Scriptures to prove it.

But firſt you are to note, that our Saviour gives you to underſtand that there are two Kingdoms or *Canaans* which he makes to be diſtinct, the one from the other, one he calls his own, that is, its his by purchaſe and promiſe, as he is a Mediator and undertook to bring about Salvation to the Elect, as you may read in *Iſa.*53.11, 12. with *Pſal.*2. 6. with ver.8. I *ſay our Saviour makes this Kingdom to be diſtinct from the fathers*, read that place in *Rev.* 3. 21. *To him that overcometh, I will grant to ſit with me upon my Throne, even as* I *alſo have overcome, and am ſet down with my Father in his Throne*; ſo that you ſee here is the Son of mans Throne, and the Fathers Throne, ſo *Mat.*19.28. *And he ſaid, Verily* I *ſay unto you, that ye that have followed me in the Regeneration, when the Son of man ſhall ſit in the throne of his glory.* Mark that, when the Son of man ſhall ſit in the Throne of his glory, there is the Son of mans Kingdom of glory, or *Canaan* of glory, as well as the Fathers: So in *Rev.* 20. There is by the Holy Ghoſt two *Canaans* or Kingdoms of glory ſpoken of in a diſtinct manner one from the other, in ver.4. *And* I *ſaw Thrones, and they that ſate upon them, and judgment was given to them*; which anſwers to that in *Matth.*19. 28. Which *Canaan* or Kingdom you ſee is given as the to reward the Saints for their ſufferings for Chriſt, therefore in the ſame verſe its ſaid to be the portion of thoſe which were beheaded for the witneſs of Jeſus, and for the word of God, and which had not worſhipped the beaſt or his Image, neither had received his mark upon their fore heads, or in the hands, and they lived and reigned with Chriſt a thouſand years.

Now look you into the 11. ver. of the ſame Chap. And you ſhall ſee the Fathers *Canaan* or Kingdom very diſtinct from the former which was Chriſts, but by him given to the ſuffering Saints, *And* I *ſaw a great white throne and him that ſate thereon, from whoſe face the Earth and the Heavens fled away.*

Secondly, That this promiſed *Canaan* or Kingdom which is in *Heb.*3,11. is called a reſt, muſt be here on Earth and in this

this world, which will appear if you examine the Scriptures which ſpeak of it. To inſtance in that of *Mat.* 19. 28. Its ſaid there, that in that *Canaan* Kingdom they ſhall ſit upon twelve Thrones Judging the twelve tribes of Iſrael; now how can this be applyed to the ultimate glory; if the Saints muſt ſit upon Thrones to Judge, then it follows there muſt be ſome to be judged, but if this be meant of Heaven, pray who ſhall the Saints Judge there, or who will there be in Heaven for them to Judge, ſo *Rev.* 2 26,27. *He that overcometh and keepeth my works unto the end, I will give power over the Nations, and he ſhall rule them with a rod of* Iron, *and as the Veſſels of a Potter ſhall they be broken to pieces.*

Now pray obſerve, how can this be applyed to the ultimate glory, what Iron Rods of ſeverity will there be in Heaven, beſide the Saints ſhall rule over the Nations; what Nations will there be in Heaven for the Saints to rule over, you read in *Mat.* 25 31,32. with 41. That when the *Canaan* of ultimate glory comes to take place, that all the Nations ſhall be gathered together before God, and the Godly taken up into Heaven, and the wicked at the ſame time ſent away into eternal darkneſs: Now if the wicked muſt go down into Hell, at the ſame time that the Godly muſt be received up into Heaven, where then will the Nations be for the Saints to Rule over with Iron Rods, ſo in *Luke* 11. 2. You are bid to pray for a Kingdom, ſaying, when thou prayeſt, ſay. *Thy Kingdom come.* Now this very Kingdom muſt be on Earth, for is not the Kingdom of grace as the Kingdom of grace is commonly underſtood, becauſe the Kingdom of grace was then in being, and had been in being all along in all ages of the world before: But this Kingdom which Chriſt bids his Diſciples to pray for, was a Kingdom yet to come. *Thy Kingdom come.* Neither can it be the Kingdom of glory, for that is not ſaid to come to us, but we are ſaid to be carryed up to it, 1 *Theſ.* 4. 17. Yea its ſo far from being the Kingdom of ultimate glory, that its a Kingdom which cometh down out of glory upon the Earth, *Rev.* 20. 2, 3. *And*

I John saw the holy City, new Jerusalem, coming down from God out of Heaven, prepared as a Bride adorned for her Husband, and I heard a great voice out of Heaven, saying, behold the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself will be with them, and be their God.

This you see how *Canaan* of old, and this Gospel *Canaan* (which the Apostle calls a rest to the people of God) do agree for matter of place.

Secondly, They are made to agree for the conditions upon which the subjects were to enter each place, faith was required as necessary to the entring of old *Canaan*, *Heb.*3.18, 19. The same is required as necessary to this Gospel *Canaan*, *Heb.* 4. 1. Again, a following of God fully was required as necessary to enter the old *Canaan*, *Numb.* 14.21, 22. 23, 24. The same is required as necessary to the entring of this Kingdom, *Mat.*19.28.

Thirdly, They do agree for priviledges only in the general, *Canaan* of old was a very pleasant, delightful, good land, which afforded aboundance of comfort, wealth, and safety, a full reward for all their travels, temptations, and afflictions, which they went under for the Lord; so is it with this Kingdom or *Canaan*, much more full of glory will this be found to have.

I shall briefly present you with some of the glory and excellency of it in some few particulars. In the general it is set forth to you as a glorious thing, or a great piece of glory, *Isa.* 60.1. *Arise for thy light is come, and the glory of the Lord is risen upon thee*: But to be a little more particular about this Kingdom, and here we must take notice of these.

First, Something done, or is to be done by Christ at the setting up of this Kingdom.

Secondly, Then the priviledges of it.

But as to the first, there will be a general and total destruction fall upon all the enemies of the Lord which shall be found in a way of hostile opposition against the setting of this

this kingdom: for if you obſerve you may ſee how excellently well *Iſraels* coming into *Canaan* doth agree to this particular, with reſpect to what the Scripture ſaith, ſhall be done upon the wicked at the ſetting up of this kingdom; for it is to be obſerved, that juſt before their entering into the good Land, the greateſt ſlaughter that ever was made of the enemies of the Lord was at that time, as you may ſee, *Joſh.* 10. 8, 9, 10, 11, 12, 13, 14. This was but a type of what ſhall be the portion of the wicked, at the Saints entrance into their great Canaan priviledges: Read *Iſa.* 43. 1, 2, 3, 4, 5, 6, 7, 8. So *Iſa.* 63. 1, 2, 3, 4, 5, 6, 7, 8, *Iſa.* 66. 15, 16. *Joel* 3. 2. with 14. *Revelations* 19. 14, 15, 16, 17, 18, 19, 20, 21.

Secondly, when this is done, and the great battle fought, and the Lord Jeſus hath ſtrook through the loins of his enemies; then will he take their kingdoms from them, and give them unto the Saints in the whole world, made up of both Jews and gentiles, *Dan.* 2. 44. with *Dan* 7. 22. 27. *Rev.* 20 4. *Matth.* 19. 28. *Rev.* 2. 26, 27. In which Kingdom it is clear that the Saints ſhall rule the Nations of the earth, as the earth hath governed them for many years together in this world, *Pſalm* 45. 16

The Kingdom being delivered up into their hands, then are they freed from the oppreſſion and the oppreſſour, which evil will never anoy the Saints more; the Lord will ſo much reſtrain and moderate the rage of the wicked, *Iſa.* 11. 6, 7, 8, 9. *Iſa.* 35. 9. *Iſa* 6. 18. *Iſa.* 54. 14.

Secondly, the Saints ſhall then in an eminent manner be a righteous holy people, no hypocrite ſhall be there, *Iſa.* 35. 8. *Iſa.* 60 21. *Zach.* 14. 20, 21. *Revelations* 22. 15. *Revelations* 21. 17.

Thirdly, The Saints ſhall be then ſet wholly free from a timmerous and diſtracting fearful ſpirit in duty, *Zach.* 12. 8. *Iſa.* 35. 4.

Fourthly, Their knowledge in all divine as well as in humane things, will be wonderful, to the adminiſtration of thoſe

thoſe which ſhall have to do with them; yea, ſo great ſhall the wiſdom of the Saints be at that day, that thoſe perſons who have been accounted the learned and wiſe of the times before, ſhall be aſhamed to acknowledge that ever they were ſuch men, *Zach.* 13. 4. 5. *Iſa.* 29. 24.

Fifthly, There ſhall ſo great a ſpirit of fear and dread drop from their countenances upon the wicked, as that the very majeſty of their preſence will daunt them through the whole earth, *Cant.* 6 10

Sixthly, There ſhall be a mighty ſpirit of glory upon all the attempts and atchievements which the Saints ſhall bring forth at that day, though now it be clothed with ſhame and diſgrace in the eyes of the world, yet then it ſhall ſeem otherwiſe, *Iſaiah* 54. 11, 12. *Iſaiah* 16. 14, 15. *Iſaiah* 66. 10, 11, 12.

Seventhly, This Canaan ſhall afford the Saints all manner of riches, plenty, and peace, *Iſaiah.* 60. 78. with 12. 13. *verſes. Zach.* 14, 14. *Revel.* 21. 7. *Revelations* 22, 2. *Pſalm* 72. 6, 7.

Eighthly, The very heavens and the earth ſhall receive their primitive excellency and firſt purities, *Ezek.* 34. 27. *Iſa.* 65. 17. 2 *Pet.* 3. 13.

Ninthly, In this Canaan God will ſo bleſs the ſubſtance of it, as that he will remove out of the way all theſe thorns and prickling briars which did any way render our comforts unpleaſing to us, or did any way imbitter them to our taſte, as the ſhortneſs of life, God will take away that, *Iſaiah* 65. 20. with ver 22.

As likewiſe God will remove all occaſions of loſs, either as to goods or eſtate, *Iſa.* 65. 21, 22, 23. Alſo all pains of body, or decrepidneſs of limbs, *Iſa.* 35. 5, 6. *Revel.* 21. 4. *Revel.* 22. 3.

Laſtly, And that which will crown all will be this, they ſhall be under the conſtant ſhinings of Gods face of glorious love and mercy, which will never admit of any withdrawings more, *Rev.* 22. 4, 5.

Object.

Object. But ſome may ſay, doth not our Saviour ſay, *That my kingdom is not of this world*, 1 *John* 18. 36. and that the kingdom of heaven cometh not with obſervation, *Luke* 17. 20. and that the kingdom of God is within you, *ver.* 21.

How is it which you ſay, the kingdom of Chriſt ſhall be on earth in this world.

To which I anſwer, That there is a three-fold kingdom which is attributed to Jeſus Chriſt.

1. A kingdom of providence, or his providential kingdom.

2. And a kingdom of grace.

3. A kingdom of glory here on earth.

As for his providential kingdom, of that I ſhall ſay but little.

But there is his kingdom of grace in the heart. This Kingdom cometh not with obſervation indeed, and this is not of this world; for nothing in the world can procure or effect it in the heart of any creature. The ſtrongeſt *Cæſar*, or wiſeſt Philoſopher, or richeſt *Nabal* in the world, ſhould they put all their ſtrength, and parts, and riches together, can do nothing in this caſe, without the mighty power of God. This kingdom of grace is within in the heart indeed, and it affords no ſigns, or fore-running tokens of it in the leaſt: but as the winde bloweth where it liſteth, ſo is the ſpirits coming upon a ſoul at the time of its converſion; you hear the ſound of it, but know not from whence it is: ſo ſaith our Saviour, *John* 3. 7, 8.

But thi dly, There is his glorious Kingdom, or Kingdom of Glory, and that is what is of this world; and that which cometh with ſigns and tokens of obſervation, that Chriſt is to have a Kingdom in this world, a Kingdom of external glory, hath been the buſineſs which we have proved already: but for better ſatisfaction take this Scripture, *Revel.* 11. 15. *And there were voices in heaven, ſaying, The kingdomes of this world are become the kingdoms of our Lord, and of his Chriſt.*

And that the coming of this kingdom is with obſervation, that

that is, its attended with its fore-running ſignes and tokens, there is nothing more clear: read *Mat.* 24. from the 1. ver. to the 30. You ſhall meet with little elſe but matter of obſervation touching the coming of this kingdome into the world, ver. 30. So that Chriſt ſaying, My kingdom is not in this world, and my kingdom cometh not with obſervation, and my kingdom is within you, doth not in the leaſt fight againſt this truth, if we conſider the various adminiſtrations of the Kingdom: I grant all this to be properly applied to the kingdom of his Grace, but not to the Kingdom of his Glory, which he ſhall have here, as he is the Son of man.

Further, Now the Jews *Canaan* was an inheritance which God gave the people freely, *Deut.* 19. 1. So is it in this caſe, to have a right to this Kingdom, or Goſpel Canaan of reſt and peace, it is the free gift of God, without any deſert on our part at all: take the kingdom as it is of grace here in the heart, or of glory in the Nations, or of ultimate glory above, to have a portion in it, its of free gift; therefore ſaith Chriſt, *Luke* 12. 32. *Fear not little flock, it is your fathers good pleaſure to give you the kingdome.*

Likewiſe *Canaan* it was an inheritance which was divided to the children of *Iſrael* proportionably, to every one by lot, *Numb.* 26, 54, 55, 56. So is it in this caſe of the Goſpel Canaan, every true Iſraelite ſhall have his portion of grace and glory in this kingdom; none ſhall ſay then, that his field ſhall yield no meat, or that his flock be cut off the fold: no, no, but rather with *David* to cry out, *Pſalm* 16. 5, 6. *The Lord is the portion of mine inheritance, and of my cup, thou maintaineſt my lot, the lines are fallen in a pleaſant place; yea, I have a goodly heritage.*

Again, The Jews were to march in an armed ſtate to their *Canaan* of old: ſo ſhould all the Saints get on about them their ſpiritual armour, as the Apoſtle ſpeaks in *Epheſ.* 6. 13, 14, 15, 16, 17, 18. *Wherefore take on thr whole armour of God, that you may be able to withſtand in the evil day, and when you have done all to ſtand: ſtand therefore, having your loins girt about with truth,*

ruth, and having on the breſt plate of righteouſneſs, and your feet ſhod with the preparation of the Goſpel of peace; above all things take on the ſhield of faith, wherewith ye ſhall be able to quench the fiery darts of the wicked, and take the helmet of ſalvation, and the ſword of the ſpirit, which is the word of God, praying alwayes with ſupplication in the ſpirit, watching thereunto with all perſeverance, and ſupplication for all Saints.

Without this armour on about you, never think to march ſafe to this good Land, take it either for the kingdom of glory here on earth, or the kingdom of glory above with the Father. Your enemies are worſe then thoſe which ſtood in Iſraels way to their Canaan, ſaith *Paul*, *Eph.* 6. 12. *For we wreſtle not againſt fleſh and blood, but againſt principalities and powers, againſt the rulers of the darkneſs of this world, againſt ſpiritual wickedneſs got into high places.*

Likewiſe the Jews were to fight for the good Land; they were not onely to put on their armour, but they were to uſe it, *Deut.* 7. 19, 20, 21, 22, 23, 24 So muſt Chriſtians, not onely put on their ſpiritual armour, but they muſt uſe it againſt the Devil, ſin, and temptation: Armour ſignifies but little if a man make no uſe of it; therefore ſaith *Paul* to *Timothy*, 1 *Tim.* 6. 12. *Fight the good fight of faith, lay holdon eternal life, whereunto thou art called.*

Laſtly, They were to fight under their captain *Joſhua*. So this ſheweth Chriſtians under whoſe banner they ſhould fight. and who they ſhould engage with them in the quarrel, their ſpiritual *Joſhua*, in whoſe ſtrength alone they are more then conquerors, *Rom.* 8. 37. *Nay in all theſe things we are more then conquerors, through him that loved us.*

Saints, your enemies are great and politick, and truly they contend with you for things of a very great concernment; its for your ſouls, things of more worth then the world; and in your ſelves you are poor weak things, but Chriſt is the power of God, yea, the Lion of the Tribe of *Judah*: be ſure if you intend to overcome and prevail, get under the ſhadow of Chriſts wing, ſet Chriſt before you, make

him the captain, and he will fight your battle for you, and make the necks of your ſtout enemies to lie under your feet.

CHAP. 37.

Of their Cities of Refuge.

THeſe Cities were ſix in number; their uſe was for this purpoſe, that if any man had committed murder accedentally, yet if he did immediately repair to any one of theſe Cities (before the officer that was appointed for execution) did overtake him, then he was not to die, provided he did not get out of the City untill the death of the preſent High Prieſt, *Numb.* 35. 11, 12, 13, 14.

Theſe Cities, as to the uſe of them, they were all types of Jeſus Chriſt, with reſpect to the ſafety Chriſt adminiſters to poor guilty ſinners, in a way of protecting of them from the wrath of God. Look as the avenger of blood did purſue the murderer in open field, ſo doth the Juſtice of God the ſinner every day, *Pſalm* 7. 11. *God is angry with the wicked every day*; ſo *ver.* 12, 13. *If he turn not he will whet his ſword, he hath bent his bow and made it ready, he hath alſo prepared for him the inſtruments of death; he hath ordained his arrows againſt the perſecutors.*

But if the ſoul can make to Chriſt before the juſtice of God hath overtaken him, he will be ſafe; for Chriſt is the great City of refuge; there is no kinde of evil can enter the gates of this City, ſaith *Solomon*, *Prov.* 18. 10. *The name of the Lord is a ſtrong tower, and the righteous run thereat and are ſafe*: therefore it is ſaid in *Iſaiah* where the prophet is ſpeaking of Chriſt, *Iſa.* 25. 4. *For thou haſt been a ſtrength to the*

poor,

poor, a ſtrength to the needy in his diſtreſs, a refuge from the ſtorm, a ſhadow from the heat, when the blaſt of the terrible one is as a ſtorm againſt the wall.

Therefore ſoul, if thou wouldſt be protected from the blaſt of the terrible one, from the ſtroke of Gods juſtice, maſte haſte to the City of refuge, which is Chriſt, get into him and thou wilt be ſafe,

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CHAP. 38.

Of the ſcape-Goat offered to God for the People.

THere was likewiſe a live Goat, which that the Prieſt was to take, upon the head of which he was to lay his hands, and there to make a publick confeſſion to God of all the peoples ſins, and when ſo done, the Prieſt was to lay all the ſins of the people upon the head of the Goat; then was the Goat to be ſent away into the Wilderneſs, never to return with them more, *Leviticus* 26. 7, 8. 9. with 21, 22. verſes.

This Type as well as the reſt was to ſet forth the wonderful grace of God in Chriſt to ſinners, who hath prepared a ſcape Goat for them, to carry away their ſin upon his own head; which ſcape Goat is Chriſt, his onely Son. O this is wonderful love, ſaith the Spirit, *John* 3. 16. *God ſo loved the world, as that he ſent forth his onely begotten Son, that whoſoever believeth in him ſhould not periſh, but have everlaſting life.*

O look to Chriſt, he is this ſcape Goat, he bears all the ſinnes of his people, they are confeſſed over Chriſts head, and

and tranſlated upon Chriſts head, *Iſa* 53.6. 1 *Pet*.2.24. And ſo made his ſins (not ours) and he hath carryed them into the wilderneſs of forgetfulneſs, where they ſhall never come into mind more, *Jer*.31.34. *From the leaſt of them unto the greateſt of them*, ſaith the Lord, *I will forgive their iniquity, and I will remember the ſin no more*; Chriſt will leave all the ſin and guilt (which he took upon him) behind him in the Wilderneſs (ſaith God,) I *will caſt away their iniquity behind my back*: And aſſure your ſelves when ever Chriſt comes again he will come without ſin to Salvation, *Heb*.9 28.

CHAP 39.

Of the other ſmaller Sacrifices in uſe amongſt the people.

THere were other Sacrifices which they offered to God, beſides what have been mentioned, all holding forth ſomething of a Chriſt to come; now theſe ſacrifices were of two ſorts.

Firſt, Of things ſolid.

Secondly, Of things liquid or moiſt.

Thoſe ſolid things which they offered to God in ſacrifice, they were likewiſe of two ſorts.

Firſt, Of things living.

Secondly, Of things dead.

Now the living ſacrifices, or the ſacrifices of thoſe things that were living. They were either Bullocks, *Levit*.16.11. Goats, *Levit*.16.15. Rams, *Levit*.16.3. Lambs *Exod*.12.3. And young Pigeons, *Levit*.1 14.

Now all theſe living ſacrifices were to be put to death, which

which anſwers to the death of Chriſt, pointed out to them, as the Apoſtle ſpeaketh, *Heb.* 9.26. *That* (Chriſt) *towards the latter end of the world ſhould appear to put away ſin by the ſacrifice of himſelf.*

And theſe ſacrifices were not only to be put to death, but their bloud was to be ſhed forth, that ſo an atonement might be made to God by it, *Levit.* 1.14. *Levit.* 16. 15, 16. Which anſwers to that of the Apoſtle touching Jeſus Chriſt, *Heb.* 9.13,14. And where as well theſe ſacrifices were to be without ſpot or blemiſh, *Levit.* 3. 6. This anſwers to the Apoſtles pure nature of our Goſpel-ſacrifice Chriſt, as the Apoſtle ſpeaks in *Heb.* 9.14.

Secondly, As for theſe ſacrifices which were of things ſollid but of a dead matter, it was Meal or Flower, and this was to be bruiſed or broken, which anſwers to that of Chriſt, which the Prophet ſpeaks of him in *Iſa.* 53.10. *Yet it pleaſed the Lord to bruiſe him, and to put him to grief when thou ſhalt make his ſoul an offering for ſin.*

As for theſe ſacrifices which were liquid, they were either of Oil, Wine, or Water; and this was to be poured out upon the ground, *Exod.* 29 40. Which anſwereth to that of Chriſt which the Prophet ſpeaks in *Iſa.* 53.12. *Therefore will I divide him a portion with the great, and he ſhall divide the ſpoil with the ſtrong, becauſe he hath poured out his ſoul unto death.*

Thus ſoul, I have ſpoken my thoughts of theſe great myſteries of the Goſpel, and I hope that I was not wholly left to my own ſpirit; in the thing I found much of the preſence of the Lord going along with me in the work, the foundation of which was laid in priſon when I was ſhut up for Jeſus Chriſt. John Iſle of *Patmos* brought him in his great Revelations from God, and I hope that my impiſonment was attended with ſomething of a *Patmos* bleſſing, if thou receiveſt any benefit by it give God the glory, and ſay the Lord hath brought whom light to thee out of the midſt of ignorance it ſelf, and thou haſt met with inſtruction from the mouth of a mere Babe. But what's there too hard for the Lord, who

when

when he will work who shall let him, who brings to nought the things that are, by the things that are not, and by foolishness to confound the wise and prudent.

My desire is, that as I have laboured in the strength of God to bring this forth for thy spiritual profit and advantage, thou wouldst not content thy self only with the keeping of this piece in thy house, and the letting of it stand upon thy shelf, or to let it lie in thy window, but be much in the reading and meditation of it; things no farther profit us then we are diligent in the use of them. Remember that *Timothies* spiritual profit came in by much reading and meditation on the word, 1 *Tim.*4.13. with ver.15.

Now unto him that is able to do exceeding abundantly, above all that we ask or think, according to the power that worketh in us, unto him be glory in the Church by Christ Jesus, throughout all Ages, world without End. *Amen.*

FINIS.

THese are to inform the Reader, That whereas the Covenant mentioned amongst the TYPES, is left out, and nothing spoken of it, the reason is, the Author intends to publish it in another Treatise.

By reason of the Authors Remoteness from the Press, there are several Mistakes in this Book; Wherefore the Reader is desired to compare such places as are doubtful with this following

ERRATA.

Pag.	li.	e.
3	14	FOr *such* read *they*
8	8	for *strength* r. *streight*
21	4	for *executioner* r. *execution*
27	14	leave out *so no some*
27	10	leave out *of*
32	4	add *is*
36	10	leave out *the*
69	6	leave out *never, inherited*
73	26	leave out *who have*
76	20	for *shall* r. *that*
78	19	for *imagining* r. *ingaging*
84	17	for *loose* r. *leave*
87	32	for *meanest* r. *means*
90	33	for *that* r. *the*
96	3	add *it*
109	30	for *Church* r. *Gentile*
120	26	leave out *thoughts*
121	3	for *mind* r. *wind*
134	11	for *work* r. *word*
137	11	add *were*
142	25	add *an*
144	29	add *peace*
147	29	add *not*
180	9	leave out *pride*
187	36	add *what with*

Pag.	line	
189	30	leave out *comma* at *with an instance*
202	27	for *times* r. *sometimes*, and at the last line of page 202 add *for his people in all ages; Therefore*
207	10	for *tears* r. *words*
209	6	leave out *all*
216	32	for *sacrifice* r. *house*
220	21	for *his* r. *this*
223	32	add *may*
228	17	for *neither* r. *either*
233	6	for *will* r. *doth*
245	35	r. *who hath despised, &c.*
266	31	for *careful* r. *fearful*
270	26	for *laudable* r. *audible*
273	2	for *laudable* r. *audible*
274	29	for *me* r. *them*
300	32	for *he* r. *here*
301	8	add *not*
	9	for *whom* r. *home*
304	18	r. *a view of him as*
307	28	for *mark* r. *word*
317	last	for *administration* r. *admiration*
325	9	leave out *well,*